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THE GOSPEL OF ST. JOHN

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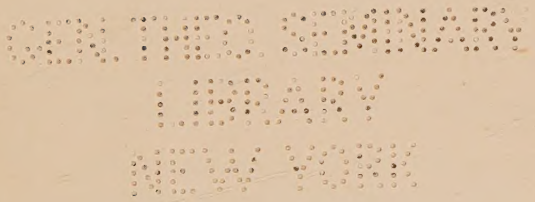
THE GOSPEL OF ST. JOHN

By THE REV. EDWARD MEARS, M.A.

WARDEN OF THE BROTHERHOOD OF ST. PAUL, AND RECTOR OF LITTLE BARDFIELD, ESSEX. FORMERLY SCHOLAR OF THE QUEEN'S COLLEGE, OXFORD

WITH A PREFACE BY THE
RT. REV. THE LORD BISHOP OF GUILDFORD



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TO

JAMES FLOYD TRISTRAM

My dear Jim,

If, as I firmly believe, it is permitted to holy souls who have entered into the " cloud of witnesses " to know something of earthly doings, to see a little of the travail of their souls and be satisfied, then I trust that God will grant you the satisfaction of receiving this loving tribute of thankfulness for all that you have been to me since those far-off Oxford days.

Though the book is not precisely what you wanted me to write, yet it owes much to your criticisms and suggestions, and if it turns out to be useful to the Cause we both have at heart, we shall be well content.

The date of this letter has a significance which you will understand.

May God give you the fullness of Life Eternal, and to us both a happy reunion in one of His many abodes !

Yours in grateful remembrance,

Edward Mears.

19 *October*, 1929.

PREFACE

It is easy to imagine a publisher, a reviewer, a student, exclaiming—"What, another book on the Fourth Gospel! Surely that can't be needed." But there is this to be borne in mind, that although this Gospel is one of the world's greatest books it has not yet been "placed."

It is one of the world's greatest books because without it we should only have a blurred and indistinct picture of Jesus Christ.

The threefold portrait of the Synoptists does not really give Him to us, until we add the "Johannine" contribution.

We can see that this has been true from the very beginning. The Jesus Christ of the Acts and the Epistles is not the Christ of the first three Gospels only, but of all four. And this still holds good.

The Jesus Christ whom we of to-day know, who lives in our lives, whom we love and trust and worship, is revealed to us by four not three evangelists.

One is almost moved to attempt an estimate of the relative value of each of these four contributions; but if it can be done at all, a brief preface is not the place to try to do it.

Yet, if it comes to a question of the respective values of the four, this at least can surely be said, that much, very much which we prize most in our Lord is conveyed to us by the Fourth Gospel—words most wonderful,

revelations of His mind, heart, will—of His attitude towards God, to man, to me—things authentic and priceless.

But that does not mean that this Gospel is not a very puzzling document. There is much in it, and even more about it, which we feel we do not understand. We feel also that the clues we need are there if only by patient study we can lay our hands on them and use them. It is this which accounts for and justifies the constant stream of books on the Fourth Gospel; and makes us feel that there is room for this book too.

It has also this special character, that it has come into being under the pressure of actual teaching. Its author had to think and write and understand not so much because he wanted to solve problems, but because he had to make the meaning and force of this Gospel clear to A and B and C, men whose minds and individual needs and difficulties he knew. And so it is not academic. It deals with questions that had to be answered, difficulties which he knew he would have to meet. It is wrought not like a thesis for examiners, or an essay for reviewers and critics, but rather by the leader of a "group discussion," who knows that A will say this, and B will feel that, and has been asking himself, "How shall I meet these, their difficulties?"

It is this which I think gives the book a special quality and value; and makes it well worth publishing and reading.

JOHN GUILDFORD.

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PRELIMINARY STATEMENT

THIS account of St. John's Gospel has been drawn up for the use of lay-folk with or without knowledge of Greek, of Ordinands possessing an elementary knowledge of that language, and of newly ordained clergymen.

Since the beginning of 1918 it has been my custom to make the study of this Gospel in Greek an essential portion of the reading done by ordination students in the Brotherhood of St. Paul at Little Bardfield. Having done this for some years on the orthodox lines customary in the English Church, I became convinced : (1) that the discourses which are the special feature of the Gospel are to a large extent the composition of the Evangelist, woven round actual utterances of our Lord, in accordance with the custom of religious teachers of that time, (2) that the book was written by a personal disciple of Christ, (3) that this disciple was very probably not John the Apostle, son of Zebedee, but a younger John of Jerusalem, and (4) that the value of this Gospel for the Church is incalculably great.

My lifelong friend, the Rev. J. F. Tristram, late Vicar of Wimbish in Essex, had often enabled me to enjoy the hospitality of the Clerical Society in the diocese of Manchester, known as the Concord ; and in 1920 he suggested that I should return their kindnesses by writing a paper on St. John to be read at one of their meetings. Accordingly an account was drawn up of the Discourses

with sidelights on their origin, authorship, and circumstances of the first century, the substance of which was read by him to the Concord. Then came the publication of the late Professor Burney's most illuminating book on the Aramaic origin of this Gospel, which from a different point of view confirmed the conclusions at which I had independently arrived. In that work he alluded to some recent work in Germany on similar lines, and it seems that a new era has dawned in the criticism of this Gospel after the wild speculations inaugurated nearly a hundred years ago by Baur and the Tübingen School, such ideas as that the Gospel was published about A.D. 170, was the work of a Greek-speaking forger, and the like.

It is no part of my purpose to lead the student through the mazes of this period of controversy, but rather to state clearly the sound views which will, it is believed, come to full acceptance in the near future.

One speculative detail has, indeed, been admitted, namely the question of the displacements which seem to have occurred in the text of the Gospel. This has been done in the hope that, if this book should be widely read by students, then an environment would be provided out of which, under the guidance of the Holy Spirit, one day a scholar will emerge to complete and correct that which is here set forth.

The translation, with the displacements thus provisionally adjusted, is as literal as possible : the notes and comments are intended for beginners ; and it will be seen that those who do not read Greek will be able to profit by most of them.

Finally, it ought to be said that this is a believer's book, written by one who holds the Faith of the Church that our Blessed Lord is " God of God, Light

of Light, Very God of Very God, of one substance with the Father," so that whatever is herein said that may possibly be given a lower interpretation ought to be read with this *as a governing consideration*.

My best thanks are offered to the Rev. J. F. Tristram, who died shortly after he had completed a careful review of the book, to whom I owe an immense debt of gratitude for his devoted helpfulness in this way, as in many others ;

to the Rev. H. O. Asplen, M.A., formerly Vicar of Marshfield, who gave me valuable assistance in preparing the first set of lecture-notes used at the beginning, about eleven years ago ;

and to the Bishop of Guildford for his most welcome preface.

EDWARD MEARS.

PART I

INTRODUCTION TO THE GOSPEL OF ST. JOHN

I. THE DISCOURSES

A. Their Authorship

The Discourses, the prominent feature of this Gospel, have been an immense stumbling-block to many modern critics, owing to a misunderstanding of their nature and purpose. With the exception of one short passage in Luke and Matthew ("All things were delivered unto Me of My Father: and no one knoweth the Son, save the Father, neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him"), there is nothing like the Johannine discourses in the Sayings of Christ recorded by the Synoptists.

In matter and style the discourses given by our Lord and John the Baptist in this Gospel resemble the First Epistle of St. John.

Westcott and others consider them to be highly condensed summaries of our Lord's teaching expressed in St. John's own phraseology.

In the Synoptic teachings of Christ parables took a very conspicuous place, but in St. John's Gospel they have entirely disappeared, only a very few "similitudes" (such as the Good Shepherd, and the Door) are found instead.

In the Synoptics for the most part our Lord preaches not Himself but the Father, and the Father's Kingdom; here He does so too, but is also represented as dwelling upon His Person and value to a far greater extent than in the other three records.

The explanation of this fact given by conservative commentators of the last generation, and also suggested by Gnostics in the early centuries, that our Lord gave two types of teaching, one for the multitudes, and another, esoteric and mystical, for His favoured disciples, is completely disposed of by St. John himself, when he represents our Lord as saying, in reply to the high priest's question about His doctrine : " I have spoken openly to the world ; I always taught in synagogue and in the Temple, where all the Jews come together, *and in secret spake I nothing*."

The explanation which follows has the advantage of eliminating the greatest difficulty in the acceptance of this Gospel as the work of a personal disciple of Christ.

We believe that St. John composed most of the discourses himself, weaving them together round a nucleus of some well-remembered actual saying of Christ ; in this following the methods of his age employed by Jewish rabbis, and also used for some centuries in the Gentile world. Of the Gentile use of the discourse attributed to some great man, well-known examples are the Socratic Dialogues composed by Plato, the speeches in the History of Thucydides, Cicero's Dialogues on Old Age and Friendship. The method would be well understood both by Jews and Gentiles throughout the cities of Palestine, Syria, and the rest of Asia Minor, as well as at Ephesus, where according to reliable tradition the Gospel was published.

The best evidence of this view is indirect, arising from an estimate of the circumstances in which the materials of the Gospel were composed ; but the four following examples of direct evidence are very important.

(1) In **3.** 22 ff. we have an account of some rivalry between the disciples of the Baptist and those of our

Lord, one of the former pointing out that " all men are coming to Him " (i.e. Jesus). The Baptist's reply is a discourse on the superiority of Christ to himself ; but it seems to go on to say in verse 32, " What He hath seen and heard, of that He beareth witness : *and no man receiveth His witness.*" Evidently the Baptist could not have used these words at that time ; he was watching his own followers pass over to the band of disciples of Jesus, so that men *were* receiving the witness of Jesus, and it is a merit in the Baptist that he so cordially acquiesced, " He must increase, but I must decrease."

The reference in verse 33, " He that received [aorist] His witness set his seal [aorist] to this, that God is true," shows clearly enough that the author of the Gospel, and not John the Baptist, is here distinguishing between the many Jews who rejected our Lord and the relatively few who believed on Him and thereby proved the reality of their faith in the Father.

Commentators, and also the Revised Version, make verses 31 to 36 a separate paragraph of the chapter, and presumably treat it as a meditation (we should prefer to call it a set of sermon-headings) by the author of the Gospel on what has gone before. In this they are quite right, but they have overlooked the fact that much of the discourse attributed to John the Baptist is *also a meditation by the evangelist.*

(2) Consider now our Lord's visit to Samaria recorded in chapter **4**. In **4**. 38 He is represented as saying on this occasion, " I *sent* you to reap that whereon ye have not laboured." This is decisive proof that this discourse is not meant to be a transcription of the actual words of Christ, but is a meditation by the author of the Gospel ; for at this preparatory stage, earlier than the Galilean Ministry, before the Baptist had been thrown

into prison, our Lord had not yet sent out His disciples to reap the harvest of men.

(3) We have another example in **15**. 18: "*If the world hateth you*, ye perceive that it hath hated Me before you."

It is exceedingly unlikely that the disciples of Christ were *at this time* the object of the same hatred as their Master. Indeed, the hatred felt for Him only existed as yet among a small minority of the ruling classes, and as for the disciples we can see from the early chapters of Acts that for some time after the Crucifixion the adherents of Christ were let alone as of no importance.

Later on, but not then, it could well be said that the world, that is, the Jewish world, hated Him and His followers also.

When St. John quotes an actual warning uttered by Christ (recorded also in the Synoptics) he is careful to speak of the hatred as a *future* experience, as in **13**. 16: "Remember the word which I spake unto you, A slave is not greater than his lord: if they persecuted Me, they *will persecute* you also."

(4) In this connection the evidence of the passage commencing with **8**. 31 is very important:

8. 31. "Jesus therefore began to say to the Jews who had believed Him, If ye abide in My word, ye are of a truth My disciples: and ye shall come to know the truth, and the truth shall set you free."

From that moment onward, our Blessed Lord is represented as engaging in a highly hostile controversy with His hearers, accusing them of planning to kill Him, of being children of the devil, of being liars, and the chapter ends with an attempt to stone Him.

Assuming that the First Epistle of St. John is by the

same author as the Gospel—and we can see no reason for doubting this—we notice that in it St. John uses the word *liar* or *lie* seven times in five short chapters; and that in chapter **3** of the Epistle the expression "children of the devil" is also found: e.g. in verses 8, 10: "He that doeth sin is *of the devil*. . . . In this the children of God are manifested, and the *children of the devil*." And again in verse 12 we have, "Cain was of *the evil one*."

The explanation we give is that St. John himself composed this and other speeches attributed by him (according to the fashion of the time) to Christ; and the more closely we examine the discourses, the more strongly is it borne in upon us that the controversial discourses, at any rate, were composed by St. John, using as a nucleus one or more genuine sayings of our Lord well preserved and treasured in the heart of the disciple.

His purpose was, as we hope to show, to fortify the Christians of his day against the anti-Christian propaganda of the unbelieving Jews.

B. The Purpose of the Gospel.

The purpose of this Gospel is set down clearly in the last two verses of the closing chapter **20** (for chapter **21** is evidently an appendix or afterthought):

"Many other signs therefore did Jesus in the presence of the disciples, which have not been written in this book; but these have been written that ye may continue to believe [ἵνα πιστεύητε, present tense] that Jesus is the Christ, the Son of God, and that continuing to believe [πιστεύοντες, present participle], ye may continue to have [ἔχητε, present subjunctive] life in His Name."

The full English equivalent of the Greek present tenses is here given in all its awkwardness. Even in the Revised Version the full force of this tense is seldom brought out, no doubt because of this very difficulty of rendering.

The passage shows that the Gospel was intended, like the Epistle to the Hebrews, to keep in the Faith those who were already believers, and so to prevent them, if Jews, from falling back into ordinary Judaism, or, if Gentiles, from abandoning Christianity in favour of the vague religiosity of the philosophies current among Gentiles.

It may well be, too, that the combination of Jewish, Christian,and Gnostic elements taught by half-Hellenised Jews like Cerinthus was a serious danger to the Church in Ephesus, and that the teachings of St. John incorporated into this Gospel were designed to protect Christians against heresy of this type.

Thus the Gospel is not a treatise aiming at the conversion of unbelievers, but is an exposition of the meaning and witness of the life of our Lord made in order to maintain the faith of those who had already become members of His Church.

Against the Docetic tendencies of the latter part of the first century, St. John insists on the historical data of the life of the Man Jesus. He can only give a limited amount in the book selected from the mass of material at his disposal, so that the Seven Signs are used as a kind of framework ; but in narrating the events he lets us see their symbolical meaning.

Upon witness he lays the utmost stress.

He gives at full length the witness of John the Baptist in chapters **1** and **3** ; then in chapter **2** the witness of the water made wine and the witness of Nathaniel ;

in chapter **3** the witness implied in the secret visit of Nicodemus; in chapter **4** the witness of the Samaritan woman and the conversion of Samaritans through the word of Christ, followed by the witness of the healing of the royal officer's son; in chapter **5** the witness of the healing at the Pool of Bethesda, followed by a discourse in which *the witness of the Father* is dwelt upon. (To this supremely important "witness" we shall return later.)

In chapter **6** we have the witness of the Sign of the feeding of the five thousand with its meaning expounded at length; in chapters **7** and **8** further discourses on the Father's witness; in chapter **9** the witness of giving sight to the blind; in chapter **10** the witness of the works; in chapter **11** the witness of the raising of Lazarus; in chapters **15** and **16** the witness of the Holy Spirit, and of the disciples who have been with Christ from the beginning is mentioned (see especially **15**. 26–27), and the witness of answered prayer is repeatedly emphasised.

Then there is the witness of mutual love and unity expounded in **13**. 33–4, **15**. 17, **17**. 21–3.

Lastly, witness culminates in the Resurrection.

C. The Witness of the Works, Words, and of the Father

The Lord Jesus Christ is the Creative Message of God, made Man: "the Word was made flesh."

He is the Only-begotten Son of God, the Messiah, the First-born of the New Creation; in union with Him ("believing in Him") men are reborn, and born of God. This is shown by the witness of His Works, Words, and the witness of the Father.

(*a*) *His Works.*

His works, not only the Signs of supernormal power and meaning, but also all the activities of His earthly life, are manifestly Divine Works. It is not only His freedom from sin ("Which of you convicteth Me of sin?") upon which emphasis is laid, but rather the fact that His whole life was consecrated to the creation of good. Since God is Love, Light, Goodness (see the First Epistle of St. John) these are the truly Divine things upon earth, and they come from Him. Throughout the ages the Creative Word of the Father has imparted these qualities to living creatures and pre-eminently to mankind, and now at last we see in the Lord Jesus Divine Grace incarnate. His divinely magnetic personality evokes and creates goodness in those who are willing to respond to Him: they are healed, converted, uplifted, made the children of God.

His mission from the Father is manifest. "We beheld His glory, a glory as of an Only-begotten from a Father, full of grace and truth."

By "glory" St. John means the clear fulfilment of vocation. (See Commentary, p. 178.)

Diligence in work is a very real sign of vocation. Our Blessed Lord's diligence can only be inferred by the results of His few years' work in the preparation of His more intimately associated followers for their ministry; but St. John indirectly gives us a vivid impression of it by the way, sometimes an enigmatical way, in which he quotes such sayings of Christ as:

"My food it is to do the will of Him that sent Me, and to accomplish His work."

"We must work the works of Him that sent Me, while it is day."

"Are there not twelve hours in the day?"

(For the last example see **11**. 9, where it appears to be given, not as exactly bearing on the matter under discussion, but as a frequent utterance of Christ.)

With regard to the miraculous or supernormal doings of our Lord, these, *by themselves*, are only evidential to eye-witnesses and to those others who are able to accept the accounts which have come down to them; and indeed St. John in his Gospel treats them as a lower ground of faith than the words of Christ and the Father's witness to Him. *Nevertheless, when the symbolic value of these events is set forth in the Seven Signs of this Gospel, their evidential value is immensely enhanced, for Christians.*

In the nineteenth century it was taken for granted by many that miracles did not happen, and that consequently those of Christ could not have taken place, but the later experience of mankind has proved that mental or spiritual means of healing have been efficacious, and the results of recent psychical research, though not unchallenged, have made the appearances of our Lord after His death perfectly credible. It is further claimed by some of these investigators into psychical matters that the rest of the wonders which attended our Lord's work on earth will, with further experience and knowledge, be removed in the same way from the sphere of incredibility.

We repeat, that the book and its teachings were not written for unbelievers, but for the strengthening of the faith of believers and that is the reason why St. John lets us see the *meaning* of the Signs.

(i) The water made wine exhibits Christ as the Giver of Joy: no discourse is appended, but the resultant confirmation of the faith of the disciples is noted: "He manifested His glory and His disciples believed on Him."

(ii) The healing of the royal officer's son shows Christ as the Giver of Health. No discourse is based on this

Sign, only its issue is recorded in the faith of the royal officer and his whole household.

(iii) The feeding of the five thousand and the long discourses on it show our Lord to be the Bread of Life and give the meaning of the Christian Eucharist.

(iv) The healing at the Pool of Bethesda symbolises the restoration of sinners, and the discourse which follows deals with the fullness of life eternal bestowed on them.

(v) The giving of sight to the blind man reveals our Lord as the Giver of Light.

(vi) In the raising of Lazarus He appears as the Giver of Life.

(vii) In His appearances after the Resurrection we see Him as the Lord of Life, who has overcome the world and the limitations of death.

(*b*) *His Words*

Important as was the witness of the *works* of Christ—especially when their symbolic meaning was fully grasped—yet, since He is the Creative Word or Message of God, the witness of His *words* is still more important. For the words have a self-authenticating value and power: they are thus less dependent on human testimony. It might, for instance, be possible to argue that the works of power ascribed to Him were drawn from the marvels attributed to Elijah and other prophets in the Old Testament; but His words were unique and unparalleled.

It certainly does seem that St. John was convinced that the great witness to our Lord's mission from the Father and His power over the hearts of those who had it in them to respond to the call of God lay in the force and impact of His words on their souls.

The impression made by His signs and wonders and

other works was, if not a lower ground of faith, one that was less available as the life of the Church became more remote from the actual date of these happenings.

The following examples will illustrate what has been said on this point :

(i) In the case of the Samaritans (chapter **4**), " Many more believed *because of His word*, and to the woman they were saying, No longer because of thy talk do we believe, for we ourselves *have heard*, and we *know* that this is of a truth the Saviour of the world."

Contrast this with the later saying of our Lord to the royal officer of Capernaum, " Except ye see signs and wonders, ye will in no wise believe."

(ii) At the close of chapter **6**, when many disciples forsook our Lord and " walked no more with Him," He turned to the Twelve and asked, " Will ye also depart ? " Simon Peter answered Him, " Lord, to whom shall we go ? Thou hast *words of life eternal*."

In making this great reply, St. Peter, who had witnessed works of power, only remembered the life-giving words of Christ.

(iii) Again in chapter **7** our Lord stresses His teaching and omits mention of His works, when He says, " If any man willeth to do His [God's] will, he shall come to know concerning the teaching, whether it is of God, or I am speaking from Myself."

(iv) In chapter **14** Philip asked to be shown the Father, and was told, " He that hath seen Me hath seen the Father. . . . *The words which I say unto you* I speak not from Myself, but the Father who abideth in Me doeth His works. Believe Me that I am in the Father, and the Father in Me, *or else believe Me for the very works' sake*."

Here is the contrast between the words as a more

evidential basis of faith, and the works as lower, or less evidential.

(v) In 7. 46 the officers sent to arrest our Lord returned to the Sanhedrin with their task unfulfilled, saying, " Never man so spake."

(vi) Another important example is dealt with at length in the Commentary, on 8. 25 : because of its special importance a short account of the passage is given here.

Our Lord was asked by the Jews the serious question, " Who art Thou ? "

It deserved a serious answer, and that answer was given in the words : " *Altogether what I am even speaking to you.* I have many things to speak and to judge ; but He that sent Me is true, and what I heard from Him this am I speaking unto [εἰς] the world."

In other words, it is as if our Lord had said : Do not ask who I am apart from My mission. *I am My message*, and My message is Myself ; and yet it is not Mine but the Father's, whose I am, to whom I am utterly self-surrendered.

This utterance of our Lord is parallel to the disciple's statement, " The Word was made flesh." He proclaims Himself the Living Message of God. Those who are potentially God's children will feel the force of His words and accept Him.

Here, then, is the value of Christ for the practical purposes of the Christian life—that is to say, for religion. Upon this as a foundation Christian thought—theology—has to build.

(*c*) *The Witness of the Father*

This witness is the correlative of the witness of the words of Christ, it is the God-given reaction of the human heart to the message and personality of Christ.

The Father gave it us, and if we have retained the divinely implanted will-to-goodness, our hearts must vibrate in unison with the message the Father sends in Christ.

Like the special meaning of the words " glory " and " glorify," that of the " witness of the Father " must have been so many times set forth by the evangelist that he takes it for granted that his readers understand it without further explanation.

In his First Epistle (**5**. 9 ff.) St. John refers unmistakably to this special meaning : " If we receive the witness of men, the witness of God is greater : for the witness of God is this, that He hath borne witness concerning His Son. He that believeth on the Son *hath the witness in him*." These last words show that the witness is psychological, in the heart of the believer rather than in his purely intellectual acceptance of the historical data of Christ's earthly life.

We may compare with this **8**. 18, " I am He that beareth witness of Myself, and the Father that sent Me beareth witness of Me."

In the Jewish opponents of our Lord, according to the uncompromisingly stern teaching of this Gospel, this rightful response to our Lord's utterance was lacking because the will-to-goodness in them was overpowered by their practice of wickedness or by their self-seeking.

3. 19. " And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light, *for their works were evil*."

See also our comments on **5**. 38–end, and on **7**. 16–17.

D. The Controversial Background of the Discourses

It would be a very grave mistake to think of the great mass of the Jews in Palestine, Asia Minor, and in the

chief cities of the Empire during the first centuries of Christianity as merely passive spectators of the progress of the Church, disapproving spectators no doubt, but on the whole neutral, so that whatever opposition to the Faith they offered was of an entirely negligible importance.

The majority which rejected Christ and Christianity did so because to them religion and patriotism were one and the same thing. Disregarding the teachings of their greatest prophets on the Universalism of true religion, on Israel's mission as the Apostle of the true God *to the whole world*, they had for centuries followed the narrower racialism of prophets like Ezekiel and leaders like Nehemiah. They were obsessed by the false Messianism according to which Israel's destiny was to achieve by force and craft, under a great conquering Messiah, the material and physical mastery of the world.

So far from desiring the conversion of the Gentiles and making them members of a wider Israel on equal terms with themselves, they pursued St. Paul (as we know from Acts) with the most venomous hatred for the very reason that he was an Apostle to the Gentiles.

To a people, then, inflamed with this intense devotion to their self-seeking ideal, neutrality and indifference were entirely out of the question.

The quarrel between the Synagogue and the Church was no ordinary rivalry of unrelated religions, it was a family quarrel of the bitterest possible character.

The Jews felt for their fellow-countrymen who had gone over to this heretical sect, with its accursed cosmopolitan development, a loathing and detestation far greater, even, than that which they had always had for the Gentile spawn outside of the Covenant.

It was a family quarrel : the Church derived its being

from Israel, worshipped the same God, used the same Scriptures, and (as we see from Justin's Dialogue with Trypho, about A.D. 150) discovered in them prophecies of the false Messiah of Nazareth which were to an " orthodox " Jew quite intolerable.

To crown all, the Church claimed to be the true Israel of God, to possess the genuine tradition of the noblest and most inspired of the Old Testament prophets of which the revelation in her Lord was the culmination and fulfilment.

It annoyed these other Jews most seriously that in the early days this claim had been made the means of sheltering the Church under the privileges granted by Roman Law to the *religio licita* of Judaism.

However open-minded these Jews of the Pharisaic type may have been, in their view the Nazarene and His followers had committed two blunders worse than crimes. The first was made when Jesus at the same time repudiated the " orthodox " conception of the Messiah as a worldly conqueror, the crown of Israel's patriotism, and claimed to be the true Messiah, the inaugurator of a purely spiritual kingdom in the hearts of men.

The second crime consisted in the ascription of Divinity to Him, " making Him equal with God."

The former position was a blow to their intensely nationalist patriotism, the latter to their theology.

Both alike were—to them—betrayals of the people made by members of the Chosen Nation, and therefore the more detestable.

Accordingly we find in the Acts of the Apostles (confirmed by a brief notice in the history of Suetonius, dating from about the end of the first century), that everywhere, from Jerusalem to Rome, as soon as the Jews fully realised the nature of the new teachings, they rose

up in revolt against them, and used every means of intrigue, open violence, and even attempted assassination of leaders like St. Paul, to overcome this hated revolutionary movement.

At Rome, long before St. Paul's arrival in A.D. 59 or 60, there had been incessant riots of Jews, says Suetonius, " at the instigation of Chrestus," so that the Emperor Claudius had been obliged to expel from Rome the leaders of the rival factions and, we may suppose, as many as possible of their followers.

It is generally agreed that St. Paul was tried before Nero about A.D. 61 and was acquitted and liberated ; it is very probable indeed that his advocate was able to show that the accusation of profaning the Temple was baseless, and only brought against him because he, as one of the leaders of the " Nazarene " sect, was obnoxious to other sects or parties among the Jews. Thus to Nero and his counsellors the case would appear that of a votary of one form of Judaism attacked by adherents of a rival form of the same " permitted religion."

It has, indeed, been persuasively argued that St. Luke's first draft of the Acts of the Apostles was drawn up to show (1) that the Church was a legitimate development of the better, more humane, and universalist side of Judaism, and (2) that Roman officials during the past generation had protected Christians from the rancour of the other Jews : their acceptance of Christianity as one form of a legally recognised religion would doubtless be urged as a precedent for the Emperor's advisers to follow.

The martyrdom of St. James at Jerusalem about A.D. 62 was soon followed by the Neronian persecution at Rome A.D. 64–7 in which SS. Peter and Paul and an immense number of Roman Christians perished.

In the short interval of time between A.D. 61 and 64

the attitude of the Government had completely changed. Nero and his ministers had realised that the Church differed from the Synagogue, both by the abandonment of the Mosaic Law and also by *receiving converts in great numbers from the Gentiles*. Judaism, they would reason, was recognised and legal for Jews ; but for Gentiles the case was very different, and the Church in opening her doors to them was a society subversive of Roman order. We may fairly suspect that this change of attitude was brought about by influential Jews of the " orthodox " type, perhaps through Poppæa, the Jewish mistress of Nero at this time.

During the Jewish War of A.D. 66–70 Christians in Palestine suffered severely at the hands of the temporarily predominant " orthodox " Jews ; and for quite a century from this time Jews were actively stimulating the persecution of Christians by the heathen officials. Our records are scanty, but we have a full account of the martyrdom of Polycarp in A.D. 156, wherein the eagerness of the Jewish element in the population of Smyrna for his execution was conspicuously shown, for the authorities of the city were evidently disposed to spare the aged saint, or at least to postpone the carrying-out of the sentence of death. The outcry of the mob, incited by the Jews, overbore the reluctance of the officials.

Enough has been said to show that, in addition to the Gentile Christians of the first two generations of the Church's life, who had received the Faith from Jewish teachers, there were in all the great cities of Asia Minor and especially at Ephesus Jews of varied religious attitude, notably :

(1) Orthodox Jews who were bitterly hostile to Christianity.

(2) Some few Jews who had received, directly or

indirectly, "the baptism of John," and had already joined the Church or were strongly disposed to do so.

(3) A considerable body of Jewish Christians, with leaders of the highest importance owing to their personal connection with our Lord, such as John the Apostle or John the Disciple, Andrew, perhaps Philip, and others of the personal disciples of Christ.

(4) Jewish philosophers like Cerinthus of Ephesus, who seems to have worked Christ and the Gospel into the framework of an early form of Gnosticism.

In view of this situation we begin to see why the teaching incorporated into this Gospel was needed.

The discourses for the most part appear to have been written :

(1) Mainly to strengthen Christians against the incessant propaganda of the "orthodox" Jews.

(2) To some small extent to maintain the faith of those followers of John the Baptist who had already joined the Church, and (it may be) to facilitate the transition of others who were still hesitating.

It will be remembered that before the time we are contemplating St. Paul had converted twelve followers of John the Baptist *at Ephesus* (Acts **19**. 1–7).

The principal object, then, of the discourses was the maintenance of the faith of believers against the opposition of the unbelieving Jews, and also against any lingering doubts which may well have troubled the minds of many Hebrews, and Gentiles also, who had made the great venture of faith in Jesus as the Christ.

That the great mass of the Chosen People had refused to accept Him as Lord must have been a seriously disquieting consideration both for Hebrew Christians and for the Gentiles who had received the Faith through the preaching of Hebrew Apostles and teachers.

Looking at the Gospel of St. John from this point of view we begin to see, firstly, how the discourses came to be delivered, and secondly, something of the reason why the Gospel assumed its present shape.

E. The Origin of the Discourses

From the beginning of the Church the faithful came together on the first day of the week for fellowship and worship. This day began, according to Hebrew custom, on the Saturday evening. It was the decree of Trajan, about the year A.D. 100, forbidding night-meetings of all clubs and societies, which led Christians to meet at dawn on Sunday mornings for the celebration of Holy Communion ; after its close they departed to the day's work as usual.

But during the first two generations of Christianity they came in the early evening of Saturday to keep the feast of goodwill, the Agape. At its close, and after the necessary business of the Society had been transacted (for example the reading of an Epistle), the president (in this case, St. John), who had sat or reclined at the " high table " with the elders and other officers of the Church, rose and began the offerings of Thanksgiving, the Holy Eucharist. We know from Justin Martyr, who wrote about A.D. 140–50, that the Eucharist included what we now call the Gospel for the day, and a sermon based upon it.

As one who had personal knowledge of our Lord, St. John naturally composed the Gospel for the day from his own recollections, and (we suggest) brought it with him to the meeting written down on a sheet of papyrus cut from a roll. On this sheet would be written some incident in our Lord's earthly career, and often enough

there would follow the headings of St. John's own sermon on the lessons to be derived from the Gospel.

In the course of his long life, these sheets, preserved by the Church or by their author, would amount to a very considerable collection of material: to which perhaps other disciples of the Lord may have made their contribution from time to time.

Thus long before the Gospel as a whole was compiled and published, the abundant material referred to (in **20.** 30 and **21.** 35) was being accumulated. We can understand that the sermon would often quite naturally bear on the controversies and doubtfulnesses of the time: it would be intended as a prophylactic against the anti-Christian propaganda which was going on around those members of the Church.

. . . . . .

To avoid repetition, it will be sufficient to refer the reader to the examples afforded by our notes on the episode of Nicodemus (chapter **3.** 3, 4, 5, 11, 12); the feeding of the five thousand (introduction to chapter **6** and note on **6.** 60, 63); healing on the Sabbath (**5.** 16, 23); **5.** 38–47; **7.** 16–21; **8.** 31–54; **10.** 34; it will also be helpful to read again Introduction, Chapter I, A (1). The student who faithfully follows out this direction will realise for himself that chapters **1–12** of this Gospel are very largely an exposition of the text: "He came to His own, and yet His own received Him not."

The public ministry of our Lord is closed in chapter **12**, with a summary of the results of His Signs (verses 37–43), and of His teaching (verses 44–end). The final attitude of the unbelieving majority of the Jews was that of rejection of Jesus as the Christ because of their deliberate blindness of heart.

Though a small minority believed on Him in secret

(even many of the " rulers "), yet they did not venture to confess their faith, " because of the Pharisees," i.e. the so-called orthodox Jews, lest they should become outcast from the Synagogue and so cut off from the society of their fellow-countrymen. " For," St. John sternly adds, " they loved the glory of men more than the glory of God."

Not only then, but also at the time of writing the discourses, the severance from the great mass of the nation involved in becoming an open disciple of the Nazarene was too great a sacrifice for many Jews to make.

At this point, end of chapter **12**, the controversial portion of the Gospel is concluded.

Although we shall find in our Lord's Farewell Teachings (chapters **13–17**) echoes of the troubles to be encountered by His disciples, yet the remainder of the book is mainly an account of the doings of the Lord (especially His Passion and Resurrection) in and near Jerusalem. In the Farewell Teachings the discourses to the disciples are expository, and to them the explanation hitherto advocated is not to be applied in all its detail.

Whereas in chapters **1–12** the discourses appear to be St. John's composition, each discourse being woven about one or more actual sayings of Christ, on the other hand in chapters **13–17** the impression is given that here we have chiefly actual sayings of our Lord and very much less of the disciple's thought concerning his Master.

F. The Compilation of the Gospel

As already seen (in chapter E) the materials of St. John's Gospel were accumulating for a long time before

a selection from them was utilised for the making of the book.

In the meanwhile the Gospel of St. Mark (itself, as we think, a compilation made from St. Peter's Gospels for the day), and the later books of St. Matthew and St. Luke were coming into circulation among the faithful at Ephesus as elsewhere. It may be fairly inferred that the Ephesian Christians, knowing that St. John was in possession of specially valuable material for a Life of Christ which could be used as a treasury of faith, urged on the aged disciple the great advisability of his undertaking this task.

The tradition preserved in the Muratorian Fragment (about A.D. 180), declares that this Gospel was written by request of the Church.

Accordingly St. John put together a careful selection of the sheets of papyrus on which his Gospels for the day had been written out, with the sermon-headings (when used) modified into discourses, with connecting links of time, place, and circumstance: all arranged on a definite plan of his own.

Sometimes this plan involved the favourite number seven: seven Signs are related; in chapter **18** the trial before Pilate is in seven scenes; there are seven incidents in the description of our Lord's death and burial; the Resurrection-chapter **20** has seven events; and his editor has similarly given seven details in the Appendix-chapter **21**.

If we may be allowed to make an imaginative reconstruction of the process, we may suppose that the venerable evangelist in his last days sat or reclined while his copyist (who may also have been the final editor) pinned the written sheets on to a blank roll of papyrus, leaving spaces for the connecting-links, translating (when

required) from Aramaic into a very simple form of Greek, receiving instructions what to omit from the vast material at their disposal.

There are clear evidences of omission, for which see our introduction to chapters **18–20** in the Commentary. Omission was necessary, because it seems as if there was a customary length of the papyrus-rolls obtainable, and it was very important to concentrate the work into a book of the usual length.

While this was going on, the aged disciple was attacked by his last illness and died before being able to oversee the making of the fair copy for the use of the professional copyists.

Consequently this last piece of work had to be done by his amanuensis, who found some confusion in the order of the manuscript, but from motives of reverence did not venture to correct the displacements : or perhaps he felt himself unable to do this. That displacements occurred seems certain.

After the evangelist's death, the twenty-first chapter was added, in which a sheet (on the miraculous draught of fishes) was utilised which had been before passed over, the popular idea of the prophesied survival of the disciple was corrected, the statement regarding authorship and reliability was made by the Ephesian Church ; and a note by the editor on the abundance of material closed this appendix.

G. The Method of St. John

His chapters **18–20** on the Arrest, Trials, Death, and Resurrection of our Lord, with the clear evidence of their selection from a larger set of accounts, show that St. John had made very full records of the events of the Lord's life, largely from his own special recollections.

Had he so chosen he could have written a Life of Christ in several volumes which would have been far fuller, and in some details more accurate, than any of the three Synoptic Gospels.

But his purpose was not to write a Life of Christ, but an interpretation of that Life which would produce and maintain the conviction that Jesus is the Christ, the Son of God, in the strength of which conviction believers would make assured progress towards the appropriation and expression of that Divine Life in themselves.

6. 40. " For this is the will of My Father, that everyone that *beholdeth the Son* and that believeth on Him should have life eternal . . . "

1. 14. " And *we beheld* His glory : glory as of an only-begotten from a father, full of grace and truth."

1 John 1 ff. " That which was from the beginning, *that which we have heard, that which we have seen with our eyes, that which we beheld*, and our hands handled, concerning the Word of Life (and the Life was manifested, and we have seen, and bear witness, and declare unto you the Life, the Eternal Life, which was with the Father, and was manifested unto us) : *that which we have seen and heard declare we unto you also*, that ye also may have fellowship with us : yea, and our fellowship is with the Father and with His Son Jesus Christ : and these things we write that our joy may be fulfilled."

It is evident from these illustrative texts and many others that St. John's aim was to convey the impression of the voice and personality of the Saviour as He taught men who could listen to Him.

Here was the evangelist's problem, *how to reproduce in words that impression*, how to enable men to *behold* the Son, as he himself had beheld Him, and had felt his whole nature warmed and penetrated by the rays of the

Sun of Righteousness who had revealed the Father, the true God, and the way to Life Eternal ?

He solved it by using the method of the Dialogue, customary among Jewish rabbis and in the schools of Gentile philosophy: and at Ephesus, as elsewhere, his method was immediately recognised by his hearers, Jews and Gentiles alike, as a true and lawful means of revealing the grace and truth of Christ Jesus. Accordingly he employed it in his weekly Gospels and sermons, originally intended only for the Church of his day.

Out of these discourses, mainly towards the end of his life, he compiled the Gospel which has turned out to be the Gospel for the Church of the future.

As in the physical world action and reaction are equal and opposite, either in the statical pressure of a weight resting on a surface, or in the dynamical impact of a missile upon a target, and as it is legitimate to measure a pressure or an impact by the reaction it evokes, so it is with that spiritual power we term personality.

The Personality of our Blessed Lord, felt in His impact and pressure on the souls of men, conveyed by His words and looks and by the very tones of His voice, all that goes to produce conviction, had most powerfully impressed St. John himself, and enabled him to know the only true God, the Goodness which is Divine, far different from the mere godlings of power and pleasure set up by the heathen, different from the tribal fetish into which his own fellow-countrymen were perpetually tempted to degrade their God, who was revealed to them by Moses and the prophets as Righteousness, Faithfulness, and Loving-kindness, different once more from the god of some philosophers, the Abstraction masquerading under solemn phrases, even though in appearance St. John

uses a term of philosophy in the stately pro-œmion to his Gospel.

To St. John, after he had known and heard our Lord, the philosophic value of God was of little importance in comparison with the value for religion—that is, for all practical purposes—of the Father revealed and interpreted by the Son, the Living Goodness who manifests Himself in all the gleams of goodness, heroism, devotion, self-sacrifice, shown in the actions of living creatures and most pre-eminently in man.

And Duty, man's ideal of the fullness of his calling, counts not only in the negatives of the Law, " Thou shalt not kill " and the like, it is that in which the eternal life of the Living God is lived in our doings, it is the fulfilment of the New Commandment which includes and supersedes the old. It enjoins goodwill and fellowship, and all that is thereby implied.

In the Gospel nothing is said of any other duty than this, though no doubt ordinary morality is taken for granted. In the companion volume of Christian practice (as this is of Christian faith), namely St. John's First Epistle, the same prominence of goodwill is noted ; and also St. John's insistence on the only God worthy of worship in the strong words which close and sum up the Epistle : " This is the true God and the life eternal. Little children, guard yourselves from false gods " [literally " idols "].

We may well infer that among these gods that tempt men's hearts away from goodness, not only would the lower gods of power and mammon and pleasure be included, but also the high-sounding names whose devotees severed themselves from their fellows in intellectual pride.

During the happy discipleship of his youth, and later

in the reflection and spiritual communion of his long life, St. John saw in Jesus of Nazareth a Man wholly surrendered to the Father, the Living Power of Goodness, full of His mission to create goodness, One who *was* the living Message of God, a Divine Message recognised as Divine by the Divinity of goodness which shone through His whole life and being, so that there was nothing in the Son of Man that was not subservient to His mission from the Father.

Rightly, therefore, St. John was inspired to see and worship in Him, not merely " a man approved of God, who went about doing good, for God was with Him," in the cautious and reserved words attributed to St. Peter in the Acts of the Apostles, but the very embodiment of the Divine in humanity, the creative Message of God—the Word—made Man, the incarnate Son of God, one with the Father.

And when men believe Him, that His message is of God, that He is wholly His message and wholly Son of God, they learn to believe *on* Him—that is, to link their hearts and minds and lives to His in loving loyalty ; from this spiritual union with Him who is Son of God and Son of Man there flow to the believer grace and reality (ἀλήθεια), life and light, healing and transformation into the likeness of Christ.

It was because St. John himself had experienced the resurrection of the ideal man latent in him, this transformation of himself into something nearer the Divine goodness manifested in our Lord, and had witnessed the same experience in others, that his conviction of the Divinity of Christ became reinforced into an absolute certainty and into the driving-force underlying his missionary efforts to bring men into the life eternal which Christ proclaimed and bestows.

He felt that this change in him was not his own doing, though his own " will-to-goodness " was a necessary condition ; it was a gift granted to men who had faith in goodness. It was given to them when the Lord spoke to them in His earthly career : and, although we are left to draw the inference from passages in the sixth chapter and elsewhere, the Lord's power of communicating His Life to believers had been raised through His Passion, Resurrection, and Ascension to an infinite degree.

H. The Achievement of St. John

It is entirely improbable that we have in the Synoptic Gospels a complete account of the teaching of Christ. In Matthew and Luke the Logia or Sayings of our Lord recorded by St. Matthew according to Papias have been incorporated. Mark is believed on good grounds to rest ultimately on the testimony of St. Peter : this Gospel records the giving of instruction by our Lord, but very little of the instruction itself.

St. Luke, it is true, had preserved some teaching, especially Parables of the highest value like those of the Good Samaritan and the Prodigal Son, derived from a special source.

We are convinced that much of what our Lord said to His disciples and to the people fell on unresponsive ears, made deaf by racial and religious prepossessions, and for the time being was entirely lost.

The Synoptic Gospels, indeed, expressly declare that the disciples failed to grasp the meaning of the prediction of His Resurrection. In the opening chapter of Acts they asked the Risen Lord if He meant " to restore the kingdom to Israel," showing that they had only half-

believed what He had endeavoured to teach them regarding His Messiahship.

Again, there can be no reasonable doubt that it was our Lord's purpose to found a Universal Church, embracing Jew and Gentile alike on an equal footing, as Deutero-Isaiah and other prophets had foreshadowed. Yet because He confined His earthly work to Jews, and chiefly to the training of a comparatively small number of personal disciples, His first followers allowed His main purpose to be overlaid and apparently forgotten, if indeed they had ever fully understood and accepted it.

In the Acts of the Apostles we are shown how they were led by the Spirit to rise above racial prejudice and the false Messianism begotten of nationalism to welcome the Gentiles as fellow-members of the Body of Christ.

It seems quite certain, too, that our Lord taught the coming abrogation of the Mosaic Law as regards the non-moral or ceremonial enactments which raised a barrier between Jew and Gentile—such matters as the Sabbath, the distinction of foods, and the like.

For He openly disregarded the Sabbath (see especially John **5**. 16 and our note on it) ; a brief sentence in Mark **7**. 19 (" This He said, making all meats clean ") reveals an aspect of our Lord's teaching not found elsewhere in the Gospels : and it is often enough only in isolated texts that we find indications of the fuller teaching which was buried in the disciples' unconscious memory and has in part risen again in the general consciousness of the Church.

From this point of view alone, the Gospel of St. John has for us an inestimable value as a treasure-house of sayings of our Lord which the other Gospel-writers failed to record.

We believe that he was a very young man in the days

when he followed Jesus, much younger than the Twelve, and probably better educated in rabbinical learning than they, so that the teaching which they did not fully grasp appealed strongly to him and remained fixed in his memory. On these sayings he had meditated all his life, had entered more and more fully into their meaning, and had used them in his missionary labours to convey something of the voice and personality of Christ.

Accordingly we find in the discourses a number of sayings of our Lord, specially designated as His own by the use of the introductory " Verily, verily," which, as we think, was St. John's way of making a distinction between actual sayings of Christ and the dialogue-speeches composed by the evangelist.

Besides these, there are many other sayings which we feel instinctively are our Lord's own utterances, although they lack the special indication of " Verily, verily."

Finally with regard to the rest of the discourses we must bear in mind that the method of the dialogue enabled the disciple to express the action of his Master's personality on his spirit by putting into the mouth of the Master the words which revealed the reaction or response of the disciple : thus the whole of this Gospel has a special value for us, whether our Blessed Lord speaks directly to us Himself, or His pressure on the spirit of St. John has evoked the words attributed to Him : *they are His, indirectly indeed, but still His.*

While in the Synoptic Gospels an honest attempt is made to reproduce some of the actual teaching given by Christ, in the Gospel of St. John an equally honest endeavour is made to convey the impression of the personality of our Saviour on the soul of a believing hearer.

This endeavour is made by one who was highly qualified by personal knowledge, religious insight, and great power of expression ; who also has woven into the texture of the discourses many actual utterances of our Lord, additional to those recorded in the Synoptics, sayings of the highest value to all believers.

So his book is a vital, sincere, and true book written by one who knew our Lord Himself, by one who, being a religious genius of the highest order, had responded from the depths of a singularly gifted heart and nature to the power of the personality of the Lord Jesus manifested in all the ways in which spirit acts on spirit.

Dr. Kirkpatrick has finely said that the Psalter is the heart of the Old Testament because it is the inspired response to the Word of the Lord given in Law, Prophecy, History and books of Wisdom, and thus it reveals the essence and spirit of Israel's faith in a manner unapproached in much of the rest of Hebrew literature, with a glowing fervour which enkindles a like love of the Lord and His Word and His Kingdom in the hearts of those whose desire and resolution it is to serve Him.

In like manner the Gospel of St. John is the very heart of the New Testament and of the spiritual life of the Church, because it is the inspired response to the Living Word of God, who gave the new Law of Love, who interpreted and revealed God to us, whose earthly life manifested the Divine-made man, whose wisdom gives the clue to the meaning and value of human life and destiny.

Thus the book reveals the essence and spirit of the faith of the Church—the new Israel of God—to a degree that surpasses and completes the other Gospels, and has proved for believers, and even for half-believers in their doubts and hesitations, a faith-enkindling flame of loyalty and devotion.

II. THE AUTHORSHIP OF THE GOSPEL

THE efforts which have been made from about the beginning of the nineteenth century to disprove the authorship of John, son of Zebedee, have been partly inspired by a desire to show that his doctrine of the nature of Christ is not primitive, and partly are due to the admittedly great difference of outlook, style, and contents between this Gospel and the other three, especially in the discourses.

Consequently orthodox commentators have felt obliged to act on the defensive, and to insist on the authorship of the Apostle John.

This defensive attitude, while it has proved of immense value in preventing the Gospel from being totally condemned without a fair hearing, has to some extent tended to make its votaries indisposed to consider the arguments of opponents in order to find in them any kernel of probable truth.

To those who desire to defend the value of the Gospel it should be a matter of indifference whether the authorship is ascribed to John the Apostle, or to a younger John of Jerusalem, so long as they can be satisfied that the author was a personal disciple of Christ, in close touch with Him and with the Twelve, and so was competent to speak of our Lord, His doings, and His teaching, from amply adequate personal knowledge.

If, then, what has been said concerning the discourses has carried conviction, it will be granted that some

considerable difficulties—especially that of the great difference between the Synoptic teachings of our Lord and His utterances given in St. John's Gospel—have been cleared away.

We now desire to show how the hypothesis of the authorship of St. John of Jerusalem removes the remaining obstacles, is in itself more tenable, and, finally, justifies the Christian Church in setting a pre-eminent value on the Gospel for the realisation of the meaning and message of her Lord for herself and for the world.

The Internal Evidence of Authorship

It has been customary for conservative commentators to show that :

(1) The evangelist was a Jew ; (2) A Jew of Palestine ; (3) an eye-witness of most of the events he chronicles ; (4) an Apostle ; (5) the Apostle St. John.

We proceed to comment on some of the details of this process of identification.

(1) That the evangelist was a Jew is evident from his familiarity with Jewish opinions and usages, and even more from the fact that, although the Gospel has come to us in Greek, the very structure and style of the sentences are Hebrew (or Aramaic). This is confirmed by the intimately familiar way in which he uses the Old Testament, of which he quotes not only salient passages but also such a much less prominent verse as " They all shall be taught of God."

(2) That he was a Jew of Palestine is indicated by his knowledge of the topography of Palestine, and especially of Jerusalem which had been largely destroyed in A.D. 70 long before the Gospel was published. The attempts which have been made during the last hundred years to

show inaccuracy in his topography have proved failures, and it is now unnecessary to labour this point.

On the other hand, those who have advocated a theory that this Gospel was the work of a Gentile about A.D. 100 or later, a man of Gnostic tendencies, have pointed to the evangelist's use of the term " Jew," " the Jews," as being quite impossible for one who was himself a Jew by birth.

3. 25. " There arose, therefore, a dispute on the part of the disciples of John *with a Jew* about purifying."

8. 31. " Jesus therefore began to say *to the Jews* who had believed Him . . . "

Of the use of the plural " the Jews " there are many examples in this Gospel. Our reply to this objection is threefold :

Firstly, in many cases the evangelist means by the term we have shortened to " Jew " an *inhabitant of Judæa*, i.e. a Judæan (Ἰουδαῖος). The Palestinian Hebrews were sharply divided throughout their whole history into the Hebrews of the North (at this time the Galileans) and those of the South, the Judæans.

In this Gospel the writer's attention is mostly devoted to the Southern Jews and our Lord's work among them. Whereas Galilean Hebrews made Him welcome, Judæan Hebrews for the most part opposed Him with the utmost bitterness. The hatred of Christ was centred at Jerusalem and the Judæans were from the first His keenest opponents. Consequently, it is quite possible that the reference in **3.** 25 was to a Judæan, as contrasted with the Northern Hebrews who were coming to the baptism of John.

Secondly, while in ordinary circumstances it might reasonably be objected that a Jewish writer would not

thus speak of his fellow-countrymen, it must be borne in mind that the circumstances were not ordinary.

When the discourses and narratives of this Gospel were being put together, the evangelist had spent much of his life in a Gentile city and was writing not only for Gentiles but also for Jewish Christians, who, like himself, were cut off from the main body of their nation by a barrier of the most intense hatred—a hatred which found its expression in every kind of hostile act, the least of which was exclusion from the Synagogue followed up by an active excommunication of a virulent character. Thus they were not allowed to regard themselves any longer as united with their nation.

Moreover, it may reasonably be urged that although, as good Christians, St. John and his fellow-outcasts did their utmost to repress the natural indignation in their own breasts which the pressure of this hatred was likely to evoke, yet, on his side, too, there must have been felt a certain steady stern resentment against the hostile majority which had killed his beloved Master and many a disciple besides ; against the men who were busy with calumniations of His memory and with curses on His Name, and so far from tolerating those who believed on Him were perpetually doing their utmost to bring trouble and persecution upon them and to undermine their faith in Him. What had been done by Caiaphas, the main body of the Jews were endorsing as their own act and deed, not in words only, but also in actions and in their whole mental attitude towards Christians.

The disciple whom Jesus loved was a good lover, and we may be sure that he had the correlative quality which spurred him on to stigmatise the traitor Judas as he did, and to accept very willingly an attitude of aloofness from

the traitor-nation to which by birth he had both the privilege and the misfortune to belong.

In this connection it is important to note that St. Paul, too, speaks of the unbelieving majority as " the Jews " ; and no one has suggested that he was not a Jew himself. In Acts **20.** 19 he is represented as speaking of " the plots of *the Jews* " ; in **26.** 2 " whereof I am accused by *the Jews*." In 1 Thessalonians **2.** 15 he writes " for ye also suffered the same things of your own countrymen even as they did of the Jews, who both killed the Lord Jesus and drave us out . . ." In Titus **1.** 14 we have the passage, " not giving heed to Jewish fables."

Thirdly, it must be admitted that here and there in this Gospel we are led to suspect the hand of the evangelist's secretary or editor, and allowance ought to be made for this possibility in passages wherein the editor might well feel justified in inserting " a Jew " or " the Jews " by way of explanation.

(3) That the evangelist was an eye-witness of many of the events he records is, in our judgment, the crucial point of the whole investigation. It is precisely that which defenders of the authentic value of the Gospel claim, and that which their opponents deny. It will be observed that there is no intention to offer proof, or probable reasons for believing, that the evangelist was personally present at *all* the doings of which he gives an account, for the vivid touches which indicate the eye-witness—so frequent in St. Mark's Gospel, which is believed to reproduce the memories of St. Peter—are found in the Gospel of St. John to occur in some narratives, but are not so easily recognised in others.

It is therefore quite possible for an attacker of the Gospel to concentrate his attention upon the passages which lack vivid detail and to deduce, mistakenly as we

hold, that the author of the book had no personal knowledge of our Lord at all; and equally possible for a defender to see only the details which show the very opposite, and to conclude aright that the writer was an eye-witness to these, and also to go farther to insist (with a possibility of error) that he was present at *all* the events recorded.

Moreover, this matter of vivid detail is one which appeals differently to minds differently trained to estimate literary evidence. Not only is this the case, but the mental attitude of critics towards human testimony varies immensely. All depends on their previous training and experience. Some of them approach a written history with the profound conviction that the historian is engaged on a work of deliberate falsification: and nowhere has the charge of forgery been more frequently suggested than in the criticism of the Fourth Gospel.

Our conviction is that good men pledged to the service of goodness and truth usually speak the truth as well as they know it, and that a statement clearly made deserves to be treated as truthful *unless good evidence to the contrary can be adduced.*

This is a matter of so supreme importance for us, in view of the immense volume of work that has been done in connection with this Gospel by German and other Continental scholars, that we feel obliged to dwell at length upon it.

The Weakness of Some Continental Criticism

Matthew Arnold long ago wrote (after pointing out that orthodox critics in England were too much inclined in his day to hold a brief for the traditional view):

" The other obstacle to a sound judgment of the evidence respecting the Canon arises when people make too much of a business of such inquiries, give their whole life and thoughts exclusively to them, and treat them as if they were of paramount importance. One can hardly resist the temptation of establishing certainties where one has no right to certainty ; of introducing into the arrangement of facts a system and symmetry of one's own, for which there are no sufficient data. How many a theory of great vigour and rigour has, in Germany, in the Protestant faculties of theology, been due to this cause ! A body of specialists is at work there, who take as the business of their lives a class of inquiries like the question about the Canon of the Gospels. They are eternally reading its literature, reading the theories of their colleagues about it ; their personal reputation is made by emitting on the much-canvassed subject a new theory of their own. The want of variety and of balance in their life and occupations impairs the balance of their judgment in general. Their special subject intoxicates them. They are carried away by theorising ; they affirm confidently where one cannot be sure ; and in short prove by no means good and safe judges of the evidence before them."

Now there is another reason why Continental professors sometimes show this lack of balance in judgment on matters literary, historical, and theological.

They have inherited from the judicial procedure of the sixteenth, seventeenth, and eighteenth centuries a certain inquisitorial principle in dealing with ancient documents. In those days the judge was judge, prosecutor, and jury, all in one. He started the trial, continued and conducted it, and terminated it by his judgment. He collected the incriminating and exonerating facts :

he was not like an English judge, who had been trained as a lawyer and thereby equipped with a certain knowledge of men and affairs. He was merely a learned pedant continually tempted to magnify his office and to abuse his authority.

These judges developed a system of indications by which the truth of the case was shown, as they thought. Mere witnesses were listened to with indifference: and the main object of the judge was to prevail upon the accused person himself, by every kind of insinuations, trick, threat, and bodily torture, to confess the guilt which the judge had decided to regard as certain.

Karl Brickmayer, a German professor of law of recent times, explained the method thus: "The accused, the inquisitorial judge held, is worth more than witnesses and experts, more by far than any other mode of evidence; the accused himself can best instruct the judge . . .

"The extreme means by which the accused was compelled to reveal truthfully the real facts of the case were the oath, the penalties for lying, torture. But even when, later on, it was recognised that these methods ought to be discarded, it was still held admissible that the inquiring judge should try to obtain a confession from the accused by way of ruses and intimidation."

Now modern Continental professors are sometimes like the judges of old. To them a document of history is like a prisoner in the dock. One thing is certain, the prisoner lies; it is their part to read between the lines of his speech to find the truth. Like the *juge d'instruction* in France, they first make up their minds from certain infallible tokens, and then proceed to establish their case by bullying the prisoner and the unfortunate witnesses for the defence.

It would be unfair to deny to these men the qualities

of their defects. They have immense erudition, they know all that has been done up to date by their fellow-critics, they have evolved clear-cut theories in abundance, and yet, when matters come to a subject needing estimate and judgment, many of them hopelessly fail.

. . . . . .

Consequently we treat the Continental suggestions that forgery and false claims are manifested in this Gospel as unworthy insinuations, to be utterly disregarded unless real evidence against the statements made is forthcoming.

Those who make these charges have really prejudged the case before hearing the counsel for the defence; consciously or unconsciously they reason in some such manner as the following:

"No man who had ever been intimately associated with Jesus of Nazareth could have believed Him Divine. This writer does believe that of Him, therefore the writer could not have known Him at all. Therefore the writer was neither John, son of Zebedee, nor an eye-witness."

There are two distinct senses in which Divinity may be predicted of our Lord: firstly, the Hebrew "prophetic" sense, and, secondly, the Greek metaphysical sense, which we admit was largely expounded, especially in the fourth century and afterwards, by the leading thinkers of the Church.

Taking the former sense, we utterly deny the validity of the statement that no man who had ever been intimately associated with our Lord could have believed in His Divinity. And even in the second sense, that of Greek metaphysics, some would take leave to doubt this proposition very seriously indeed.

Yet it has been taken as an absolute axiom, requiring no proof, and undoubtedly incapable of proof, by many

of the Continental critics and some of their English followers.

We are not concerned with the treatment of this matter from the point of view of metaphysics—that we leave to others—but only from the point of view of vital religion, which to us is of supreme importance.

We shall insist, with all the energy of which we are capable, that it *was* possible for one who knew our Lord intimately to believe Him Divine, in accordance with the intuition or revelation of God's Nature made by the Hebrew prophets, who were the spokesmen of the true God of Righteousness, Faithfulness, and Loving-kindness. And we shall insist that it was precisely because the writer had seen and heard the Lord Jesus that he came to realise that Jesus of Nazareth is in very truth the Son of God.

Thus the axiom is no axiom, because it fails to commend itself to the reason of everyone of ordinary intelligence as an axiom ought to do. It turns out to be a mere prepossession, perhaps an unconscious protest against the unbalanced philosophising so common in the past.

Let us now look at the facts.

The book claims to be written by an eye-witness. Consider the following passages :

1. 14. And the Word became flesh and tabernacled among us, and *we beheld* His glory . . .

13. 23. There was reclining at supper one of His disciples in the bosom of Jesus, whom Jesus loved : Simon Peter, therefore, maketh signs to him and saith to him, Tell who it is of whom He speaketh. He, having leaned back *thus* on to the breast of Jesus, saith to Him, Lord, who is it ?

18. 15, 16. And Simon Peter and another disciple

were following Jesus. And that disciple was known to the high priest and entered with Jesus into the court of the high priest, but Peter was standing by the door outside. The other disciple, therefore, the acquaintance of the high priest, went out and spoke to the portress, and brought in Peter.

19. 26, 27. Jesus, therefore, seeing His mother and the disciple whom He loved standing by, saith to His mother, Lady, behold thy son. Then He saith to the disciple, Behold thy mother. And from that hour the disciple took her to his own home.

19. 34, 35. . . . and there came forth straightway blood and water. And he that hath seen hath borne witness, and his witness is true, and he [or, He] knoweth that he speaketh the truth, that ye also may believe.

20. 2–10. She [Mary Magdalene] runneth therefore and cometh unto Simon Peter and to the other disciple whom Jesus loved. . . .

(The narrative of the finding the Tomb empty follows.)

21. 7. That disciple whom Jesus loved saith therefore to Peter, It is the Lord.

21. 20–24. Peter, turning round, seeth the disciple following, whom Jesus loved, who also leaned back at the supper on to His breast and said, Lord, Who is it that betrayeth Thee? Peter therefore seeing him saith to Jesus, Lord, and what shall this man do? . . .

21. 24. This is the disciple that beareth witness concerning these things and that wrote these things, and we know that his witness is true.

Moreover in the First Epistle of St. John (which we assume to be by the same author as the Gospel), we find stated with great emphasis that the writer of the Epistle was a personal disciple of our Lord:

1. 1, 2, 3. That which was from the beginning, that which we have heard, that which we have seen with our

eyes, that which we beheld and our hands handled, concerning the Word of life (and the life was manifested, and we have seen and bear witness and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us) : that which we have seen and heard declare we unto you also . . .

It is true that some regard " the Word of Life " as the Gospel and not our Lord Himself, and interpret the passage as meaning something of this kind : " I have learnt and practised and experienced the power of the genuine primitive Message, and desire to communicate it to you also." But this interpretation seems inadequate to account for the emphasis of the statement, " heard . . . seen . . . beheld . . . handled," and we may fairly regard the passage as claiming for the writer a personal knowledge of the Giver of the Message.

In any case, we see that in the Gospel there is a distinct assertion by the author that he was an eye-witness of some of our Lord's doings, and by the leaders of the Church at Ephesus (in **21.** 24) that he was " the disciple whom Jesus loved," that this disciple wrote the book, and was in their judgment competent to do so—" we know that his witness is true."

This positive statement ought to be received unless we have clear evidence of its untruthfulness or inaccuracy. It is believed by some to be untruthful or inaccurate because of (*a*) the differences between the discourses in this Gospel and those in the Synoptics (these we have dealt with and accounted for, as we think) ; (*b*) the advanced Christology of the Fourth Gospel, by which is meant mainly the Logos-doctrine of its opening verses. In our Commentary it is briefly shown that there is good reason for judging that St. John was only following the rabbinical teaching concerning the

Word or Memra of God which was current in Palestine in the first century and that it is quite unnecessary to suppose that he had adopted the Alexandrian theory of Philo, or the Stoic teaching on the Logos which was well known in the Gentile world. Dr. Burney has given in his book on the Aramaic origin of the Fourth Gospel abundant detail of the rabbinical teaching on the subject.

Thus a second of the chief difficulties has been cleared away, as far as the Logos-doctrine is concerned.

(*c*) Certain minor details of the Gospel have been misunderstood, e.g.:

The institution of the Eucharist at the Last Supper is not mentioned. See Commentary, pp. 197–199.

The Synoptists do not record the raising of Lazarus. See Commentary, pp. 233–234.

The Gospel speaks of the high-priesthood as a yearly office. See Commentary, pp. 240–241.

The Gospel describes the Last Supper as taking place *before* the Passover, whereas the Synoptists identify it with the Passover-meal. See Commentary, pp. 252–254.

. . . . . .

It has been urged that the Quartodecimans of "Asia" (the Roman province in which Ephesus was situated) pleaded the authority of St. John for their custom of observing the Christian Passover on 14 Nisan, on whatever day of the week that happened to fall: whereas the Western Church kept that observance always on a Sunday for Easter Day, with the preceding Friday as the memorial of the Crucifixion. Since the Fourth Gospel places the Last Supper on the evening of 13 Nisan, some German critics argued that this Gospel could not have been written by St. John.

They overlooked entirely the fact that the Christian Passover is not a commemoration of the *Last Supper*,

but of the *Death and Resurrection* taken as one great event. This argument seriously put forth in the nineteenth century has now, we believe, been abandoned.

If, now, we point to the vivid details which go to confirm the claim of eye-witness-ship, we are met with the declaration that the writer was a consummate artist and knew how to add verisimilitude to his narrative. This puts us in the same difficulty as that experienced in the trial scene in the Wonderland of Alice. Everything which seemed to exonerate the defendant was hailed as a proof of his exceeding artfulness! This attitude of mind leaves us stunned, but nevertheless convinced that there is a mistake in it somewhere.

There *is* a mistake; and it is to suppose that the man who wrote this book, a book that rings true, and his friends at Ephesus, were lying for the greater glory of God. We shall continue to assume that the writer was a competent eye-witness, and find that *the assumption is justified by the way in which all the ascertainable facts hang together when properly explored.*

But, before we pass on, let us consider for a moment one out of many vivid touches which mark personal knowledge of the circumstances and the people concerned.

As far as we can see there is no special motive for mentioning the matter beyond the plain fact that it really happened.

Lazarus is dead, he died three days ago. A great number of philanthropic Jews come out from Jerusalem to Martha and Mary, "to console them" about their brother. The Lord has come to the outskirts of Bethany, and is met by Martha. She comes back to the house and whispers to Mary that the Lord is here. She rises quickly and goes to Him. "The Jews, therefore, who

were with her in the house and were consoling her, seeing Mary that she rose hastily and went out, *followed her, thinking that she was going to the tomb to wail there.*"

What a vivid picture this is of the well-meaning folks who could not leave the woman alone in her sorrow, but must needs inflict their " comforting " presence on her in her grief !

The narrative goes on : " Jesus, therefore, when He saw her wailing and the Jews who had come with her wailing, groaned in spirit. . . ."

It was enough, indeed, to make Him groan, this chorus of well-wishing artificial lamentation !

At least St. John knew his people.

(4) *The Writer was an Apostle*

The arguments adduced to prove this show no more than that he knew the thoughts of the Twelve on various occasions, words spoken by them in private to our Lord or among themselves, and that he was very intimate with our Lord, knowing His motives and feelings. By conservative commentators it seems to be taken for granted that only the Twelve were intimately associated with our Lord, and that a deep line of demarcation between the Twelve and the rest of His disciples was drawn from the very first. The only evidence of this barrier is to be found in Acts **5**. 12, 13, 14 : " And by the hands of the apostles were many signs and wonders wrought among the people : and they were all with one accord in Solomon's porch. *But of the rest durst no man join himself to them :* howbeit the people magnified them, and believers were the more added to the Lord. . . ."

This, we admit, shows that the Apostles (a title not

always restricted to the Twelve) were looked upon with special respect by the main body of Christians in Jerusalem in the early days of the Church. This awe did not hinder free criticism of St. Peter for his dealings with Cornelius and other Gentiles: see Acts **11.** 1–18; nor, again, criticism of the Twelve for their unsatisfactory management of the charities of the Church (**6.** 1–4), a criticism which brought about the appointment of the seven deacons.

So far from any effective separation of the Twelve from the rest of the believers, we find in Acts **9.** 26–8 that St. Paul, as yet a recent convert to Christ, was brought by Barnabas to the Apostles at Jerusalem, " and was with them going in and going out at Jerusalem, preaching boldly in the name of the Lord "—that is, he was on terms of intimate association with those of the Twelve who were in the mother-church of Jerusalem.

We know from the Epistle to the Galatians that at Antioch he withstood Peter, whose personality dominated the Church of the first generation, to the face, and rebuked him for his time-serving inconsistency.

The gulf, in fact, which has been supposed to exist between the Twelve and the rest of Christ's followers, was simply non-existent, and is merely a reflection of the aloof superiority of ecclesiastical dignitaries of later times backwards on to the Primitive Church.

And even if poor imperfectly Christianised human nature *did*, in the course of time, lead men to introduce into the Church of Christ something corresponding to the social distinctions of the world outside, contrary to the word of her Lord, who said: " One is your Master, and all ye are brethren," and even if this deplorable tendency were already at work in the Church of the Apostles to some very slight extent, nevertheless

we take leave to deny its existence while the Lord Himself was visibly with His disciples. St. Luke records the mission of the Seventy. Are we to suppose that any of these was debarred from sharing, from time to time or more frequently as opportunity allowed, in the society of Christ and the Twelve ?

The question, once clearly put, requires no answer.

St. Mark records how a youth—evidently younger than the Twelve—was with them in the Garden of Gethsemane. Surely he may have also been with them at the Last Supper. And if he were there, then there was room for that other very young man who reclined so near to our Blessed Lord that he could lean back and ask a question privately of Him.

Finally, the words of St. Peter in Acts **1.** 21, 22 are evidence that there were a number of disciples, not members of the Twelve, who were intimately associated with our Lord and the Apostles during the whole of His earthly ministry :

" Of the men, therefore, which have companied with us all the time that the Lord Jesus went in and went out among us, beginning from the baptism of John, unto the day that He was received up from us, of these must one become a witness with us of His Resurrection."

We conclude, therefore, that the writer of the Gospel need not have been one of the Twelve in order to be a competent eye-witness and reporter of our Lord's doings and words.

(5) *The Author was, probably, not St. John, Son of Zebedee, but a younger John of Jerusalem*

All that has been affirmed regarding a martyrdom of John, son of Zebedee, supposed to be recorded in a lost

fragment of Papias, is inconclusive in any case until we know whether the death took place early or late in the first century. It has been suggested that he was a victim at the same time as his brother James in A.D. 42, but there is nothing to prove this ; and his martyrdom (if martyrdom there was) may equally well have taken place a generation later.

The reasons we shall bring forward against his authorship of the Gospel are of a quite different character.

John, son of Zebedee, was a fisherman, living at Capernaum or one of the towns on the Lake of Galilee, when he became one of the Twelve. Apparently he accompanied our Lord in His missionary work in Galilee. If we only had the Synoptic record we should imagine that except for a few days towards the end of the ministry our Lord spent most of His time in Galilee, and did very little teaching in Judæa and Jerusalem. Yet our evangelist writes as if Galilee were not His own country. See John **4**. 43–5 : " And after the two days [in Samaria] He went forth from thence into Galilee. For Jesus Himself testified that a prophet hath no honour in his own country. So when He came into Galilee the Galileans received Him, having seen all the things that He did in Jerusalem at the feast ; for they also themselves went to the feast."

Thus, then, Galilee, where He was welcomed, was not His own country, according to St. John ; Judæa was His own country, and there the people of His own country failed to respond to His teaching in the whole-hearted way of the Northern folks.

It is difficult to believe that a Galilean Apostle like John, son of Zebedee, could have written this.

For we have in St. Mark a Gospel depending on the

memories of St. Peter, who was a Galilean. In it the Galilean ministry of our Lord occupies practically the whole of the book until the last week at Jerusalem. Only a few verses are allotted to the Peræan ministry, to which St. Luke assigned nine chapters.

In strong contrast with this the Fourth Gospel records the wedding at Cana, the welcome of the Galileans, the healing of the royal officer's son at Capernaum, the feeding of the five thousand and subsequent discourses, the effort of our Lord's brethren to induce Him to go up to Jerusalem for the Feast of Tabernacles, and then no more of Galilee in the original twenty chapters, but only an appearance of the Risen Lord recorded in the supplementary chapter **21**.

Roughly speaking, sixteen chapters and a half record our Lord's acts and words in or near Jerusalem, about one chapter deals with John the Baptist, one with Samaria, leaving about one chapter and a half for Galilee, or two chapters and a half if we include chapter **21**.

The explanation of the patristic commentators was that St. John, having observed that the Synoptic Gospels did not give details of the Judæan ministry before the last week in Jerusalem, desired to supplement their record by giving accounts of this and of the earliest days of our Lord's work.

We offer a different explanation, namely, that St. John knew best the details of our Lord's work in and around Jerusalem, because he was personally present at the events he records, being himself a man of Jerusalem ; just as St. Peter was mostly with our Lord in Galilee and so preferred to give accounts, collected by St. Mark, of what our Lord did in Galilee.

. . . . . .

Indications that the Evangelist was a Man of Jerusalem, a Member of the Ruling Classes, probably of Priestly Family

(In order to avoid repetition as far as possible, references are made to Part III, the Commentary.)

1. 19–23. This mission of priests and Levites from Jerusalem to question John the Baptist, followed in verse 24 by the statement that some Pharisees had been sent with them shows a special knowledge of affairs at Jerusalem in those early days before the ministry of our Lord began.

1. 35–7. The evangelist's extensive treatment of the Baptist's mission, with details not to be found in the Synoptic Gospels, may well be explained by the probable fact that he had been himself a disciple or hearer of John the Baptist, one of the two (Andrew and another) who were the first to leave the Baptist to follow our Lord.

According to the Muratorian Fragment (A.D. 180) Andrew supplied some of the material utilised in the compilation of this Gospel.

3. 1. It is worth noting that St. John is alone in recording the visit of Nicodemus by night in Jerusalem.

4. 1. From this verse it appears that the Pharisees (probably of Jerusalem) were greatly interested in the work of John the Baptist. Compare also **1.** 24. Once more the evangelist shows special knowledge of the mind of the leading classes in the earliest days.

4. 44. "His own country" is probably Judæa, as Origen thought. See above.

4. 45. It is remarkable that St. John explains the welcome given by the Galilæans to our Lord by their having seen His works of power done, not in Galilee, but in *Jerusalem*. From this it is inferred that even before the Galilean ministry recorded by the Synoptists our Lord had taught in the capital.

5. 2. "Now there is in Jerusalem a swimming-pool having five porches."

This passage may well have been written before A.D. 70; in any case it indicates a special knowledge of Jerusalem such as an inhabitant of the city would possess.

7. 19, 20. The pilgrims from the provinces are astonished at His asking the question, "Why seek ye to kill Me?" They were quite unaware of the desire of the Jerusalemites to rid themselves of Jesus by murder. This contrasted attitude of the multitudes from outside with that of the "Judæans" in **7.** 1 shows St. John's exact recollection of the state of things in Jerusalem. Compare with it **7.** 25–7.

7. 50. This cautious interposition of Nicodemus accords well with his coming to Jesus *by night*, and with his action in **19.** 39 along with another hidden disciple of Christ. Taken together, these references to Nicodemus show that the evangelist was in touch with the Sanhedrin and its members.

9. 22. "For the Judæans had already agreed that if anyone should confess Him to be the Christ he should be made outcast from the synagogue." Here is another touch indicating special knowledge of the frame of mind of the Jerusalemites.

10. 22. Now the Feast of Tabernacles took place in Jerusalem. *It was winter*: and Jesus was walking in the Temple in Solomon's Porch.

What reason was there for mentioning the winter, except that the cold and wet of the season came back to St. John's recollection?—

11. See the Introductory Note to chapter **11** in the Commentary.

11. 18. The distance from Jerusalem to Bethany is given as 15 stades.

11. 45–53. The meeting of the Sanhedrin to discuss the raising of Lazarus and the fateful decision arrived at under the guidance of Caiaphas show once more the intimate knowledge of St. John regarding the doings of the hierarchy.

Verse 55 shows his familiarity with Jewish usage—the people went up early to Jerusalem to purify themselves for the approaching Passover, and stood around in the Temple courts gossiping about the news of the day. Verse 57 indicates the deliberate intention of the two parties in the Sanhedrin to seize Jesus.

That St. John belonged by birth to one of the priestly families of Jerusalem is confirmed by the statement of Polycrates, Bishop of Ephesus in the latter part of the second century A.D., that John of Ephesus had been a priest and had worn the priestly πέταλον.

This accords with the statement in **18.** 15–16 that he was known to the high priest. It is suggested that on account of his youth at the time and family connections, his devotion to the Nazarene was passed over by the authorities.

12. 42. Older members of the hierarchy, or otherwise persons of some prominence, also believed in the claims of Jesus, but were afraid to acknowledge Him lest they should incur the condemnation of the Pharisees, i.e. orthodox Jews who were looking for a political Messiah. St. John was intimately associated with this class, and knew their motives. Expulsion from the synagogue, with all that this implied for people of their standing, was too great a sacrifice for them to make, "for they loved the glory of men more than the glory of God."

13. 1. The introductory note on chapter **13** should be read, on the question whether the Last Supper was or was not the Paschal Meal. It shows that St. John deliberately corrects St. Mark. He could only have done this because of his own personal knowledge of the facts.

13. 23–5. On the disciple whom Jesus loved read pp. 57 ff. of the Introduction.

13. 25. See Note on the vivid touches which indicate the eye-witness.

18. 10 ff. St. John's acquaintance with the high priest's household extended even to the name of his

slave. The portress who allowed St. Peter to enter the court asked him, " Art thou *also* of this man's disciples ? " She recognised in St. John a youthful disciple of Jesus, and naturally concluded that St. Peter was another. Moreover in **18**. 26 the evangelist shows knowledge of the relationship of another of the high priest's slaves to Malchus.

19. 13. " A place called Pavement, but in Hebrew Gabbatha." See note on this verse : and observe the special knowledge of Jerusalem implied.

19. 26, 27. The beloved disciple takes our Lord's mother *from that hour* to his own home. This may well show that his home was near at hand, in Jerusalem in fact.

19. 35. See note on this verse.

19. 38, 39. Nicodemus and Joseph of Arimathæa, both members of the Sanhedrin, both secret disciples of our Lord, at last come out into the open, and take the risk of recognition as Christ's adherents. Even the weight of spices brought by Nicodemus is known to the evangelist and recorded.

20. 4–8. The disciple whom Jesus loved was most probably much younger than St. Peter, and so outstripped him in the race to the tomb. He waited with youthful modesty for St. Peter to enter the tomb before doing so himself.

21. 2. The sons of Zebedee are mentioned here for the first time. Some have supposed that it was for the purpose of designating John, son of Zebedee, as the author, and certain critics have even gone to the length of suggesting that this was done with the fraudulent intention of giving the Gospel his authority, when in fact it was the work of another man. It is difficult to write with moderation on the disgrace in which such an unworthy suggestion involves these critics, when we consider that two other unnamed disciples are also mentioned as being present, one of whom may well have been " the disciple whom Jesus loved " and the writer of the Gospel.

Another warning ought to be given to a student of this Gospel. When opinions have been pontifically set forward *without reasons* assigned, the student is advised to give no heed to statements of the kind unless they are backed with clear and convincing reasons. The whole question of the date and authorship of this Gospel is being worked out afresh in this generation, and even an elementary student who will study the Gospel for himself together with the light thrown upon it by some early Fathers will be in a position to make a good estimate of the probable truth of the matter.

We do not expect him to adopt our views without satisfying himself that they are well founded ; and as far as possible we have endeavoured to point out the passages on which our own judgment is based.

The Disciple whom Jesus loved.

The first mention of this disciple under this description occurs in the account of the Last Supper in chapter **13**, as having leaned back on to the breast of Jesus in order to ask the traitor's name. It is remarkable that when reference is made to the writer of this Gospel in second-century writings, he is commonly described as " the disciple whom Jesus loved," or " the disciple who leaned back on to the breast of Jesus " ; often enough he is called simply " the disciple of the Lord."

In this Gospel he is mentioned :

(1) At the Last Supper.
(2) At the Cross (**19**. 26, 27).
(3) With St. Peter at the empty tomb (**20**. 2–10).
(4) In the Appendix-chapter in three passages :
(**21**. 7). In the wonderful draught of fishes.
(**21**. 20–23). When his earthly destiny is spoken of.
(**21**. 24). When he is stated to be the author of the Gospel, and an author to be relied upon.

That any preference shown to members of the apostolic band would have caused trouble among the Twelve is clear from the indignation of the other Apostles against James and John, sons of Zebedee, for seeking for themselves a place of privilege, to sit on Christ's right hand and on His left in His kingdom ; an episode recorded in Mark **10**. 35–45.

The legitimate inference is that the disciple whom Jesus loved, who was also the author of the Gospel, was at this time a very young man, of whom the Twelve, probably of much the same age as the Lord, could not reasonably feel jealous when Christ showed him special marks of favour ; and the tradition of the survival of John of Ephesus to the time of Trajan accords well with this.

It would seem well known among his friends that the evangelist had been treated by our Lord with special favour, and we may conjecture that the aged evangelist was overborne in the last chapters of the book in this matter by his secretary ; for whether the evangelist were John, son of Zebedee, or another disciple of Christ, it is equally difficult to account for his giving this description of himself. But the secretary might well consider himself justified in doing so.

We do not hesitate to identify this disciple with the unnamed companion of Andrew, in chapter **1**, who had been a follower of John the Baptist, because of the special knowledge shown of the work of John the Baptist and of the contemporary doings of priests, Levites, and Pharisees in Jerusalem.

Similarly, we identify him with " the other disciple which was known to the high priests " in **19**. 15–18, because of the knowledge he shows of the high-priestly plans, policy, and actions at the time of our Lord's approaching Passion.

He even knew the name of the slave wounded by St. Peter, and was recognised as a disciple of the Lord by the portress of the high priest: "Art thou also one of this man's disciples?" The question was addressed to St. Peter, but the word "also" indicates that the woman knew that St. Peter's companion was an adherent of the Nazarene.

If he were, as we think, a very young man at this time, his youth (and doubtless family connections) would cause his religious views to be passed over with careless tolerance.

We know from Acts **6.** 7 that a great company of the priests were obedient to the faith some years later, in Jerusalem; it is exceedingly probable from the evidence alluded to above of the evangelist's knowledge of the Sanhedrin and its members that he was of a priestly family living in Jerusalem.

This probability becomes reinforced into a practical certainty when we consider the statement of Polycrates, Bishop of Ephesus towards the close of the second century. In a letter to Victor, Bishop of Rome, on the Quartodeciman controversy, he points out that great Christians had lived and died among his people. "For in Asia also great lights have fallen asleep . . . Among these are Philip, one of the Twelve Apostles, who fell asleep in Hierapolis; and his two daughters who grew old in virginity, and his other daughter who lived in the Holy Spirit and rests at Ephesus; and moreover John, who was both a martyr [? witness] and a teacher, he who leaned back on to the breast of the Lord, who became a priest having worn the πέταλον [? sacerdotal plate]. He hath fallen asleep in Ephesus."

We can hardly suppose that he means that John of Ephesus became a Christian priest and for that reason

wore the πέταλον. Surely he means that John was by birth of a Jewish priestly family, and was entitled in due time to wear the symbol of the Jewish priesthood.

It should be noted, too, how he designates John as one "who leaned back on to the breast of the Lord." There is not a word about his being John one of the Twelve Apostles; this would have greatly strengthened the case for the Quartodeciman practice.

It seems as if the Appendix-chapter of this Gospel was written, not by the evangelist himself, but by his secretary or final editor, chiefly in order to explain a special difficulty regarding his death. After the Resurrection St. Peter was recommissioned by our Lord as a Shepherd of the Flock; and was told that it would be his task to follow our Lord even to martyrdom, **21.** 18–19. The following verses are important: "Peter, turning about, seeth the disciple whom Jesus loved following, which also leaned back on His breast at the supper, and said, Lord, who is he that betrayeth Thee?"

So this is the way in which the disciple whom Jesus loved is described; not as an apostle, or one of the Twelve, not as the son of Zebedee called by St. Paul one of the pillars of the Jerusalem Church ("James and Cephas and John, they who are reputed to be pillars," Gal. **2.** 9), but only as one who had a privileged nearness to our Lord at the Last Supper.

Let us continue: "Peter therefore seeing him saith to Jesus, Lord, and this man, what? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou Me."

Peter was to follow our Lord by the way of red martyrdom; John's destiny was not yet decided.

"This saying went forth among the brethren, that that disciple should not die: yet Jesus said not unto him,

that he should not die ; but, If I will that he tarry till I come, what is that to thee ? "

Although the disciple did survive, according to tradition, to extreme old age, to nearly A.D. 100 perhaps, yet the expectation of the multitude had been falsified by his death, and it became necessary to explain what our Lord's words really were.

The last reference to the Beloved Disciple is in the next very important verse : " This is the disciple who beareth witness of these things, and wrote these things : *and we know that his witness is true.*"

Here, then, the book declares its author : and to our mind declares as plainly as possible that the author was a personal disciple of Christ who was not John the Apostle and member of the Twelve. What need would there have been to state " we know that his witness is true," in the case of John, son of Zebedee ?

Had those who published the book been able to claim the authorship of the great John, one of the Twelve Apostles, they would most undoubtedly have done so *here*.

Some have supposed that the mention of the sons of Zebedee in **21**. 2 for the only time in this Gospel was a hint at the authorship of one of them. What of the other two unnamed disciples, also carefully mentioned in the same verse ? Considering that hitherto the author had concealed himself, it is even more likely that he was one of the two other disciples.

But we can well understand the action of the leaders of the Ephesian Church in causing the insertion of their imprimatur, so to speak, if the author had not the status of one of the Twelve. It would be reasonable to support the testimony of the author on the ground that he was a competent witness, an eye-witness in fact, and could

be relied upon to make truthful and accurate statements. " We know that his witness is true " seems to imply that the Ephesians had had confirmatory evidence from apostles or apostolic men which convinced them that the evangelist's setting-forth of the life and teaching of the Lord was true and consistent with what was otherwise known to them.

The Alogoi

This declaration of the Ephesian Church possibly implied an expectation that there might be some opposition raised to the newly published Gospel because of its contents or authorship. As far as we know from the Second-century literature that has come down to us, the only opposition came from an obscure group of Christians in Asia Minor, called by Epiphanius (*c.* A.D. 370) the Alogoi.

Irenæus (*c.* A.D. 180) considered that they were Montanists : " Others, again [the Montanists], that they may set at nought the gift of the Spirit, which in the latter times has been, by the good pleasure of the Father, poured out upon the human race, do not admit that aspect [of the evangelical dispensation] presented by John's Gospel, in which the Lord promised that He would send the Paraclete ; but set aside at once both the Gospel and the prophetic Spirit."

Apparently, if Irenæus is right these people, believing that the Holy Spirit was only given to a minority of Christians, disapproved of a Gospel which teaches that the Spirit is imparted to all.

Epiphanius gives us more information. According to him, the folks he nicknamed Alogoi (devoid of reason and opposers of the Logos-teaching) were in other

respects quite orthodox Christians, "They have the like faith with us." "In all other things they appear to hold fast the holy and divine teaching."

They had their chief seat at Thyatira in Lydia; they rejected the Apocalypse and the Fourth Gospel as not being the works of the Apostle John. They attributed both to Cerinthus.

As for the Apocalypse they asked scornfully: "What good is the Apocalypse to me, with its seven angels and seven seals?" They applied to it a pragmatic test of its value, thus: In it a letter is addressed to the Church in Thyatira, predicting that it would continue to the Lord's Coming, whereas it has disappeared. Since no Apostle could have made a false prediction, therefore no Apostle wrote the Apocalypse!

As for the attribution of the Gospel to Cerinthus they may have taken the following considerations into account:

(1) There is nothing about the birth and boyhood of our Lord:

(2) The Gospel substantially begins with His baptism in the Jordan and the descent of the Spirit upon Him (as in the teaching of Cerinthus).

(3) The "prince of this world" mentioned thrice in the Gospel might appear to them to be the Demiurge of Cerinthus.

Their rejection of the Logos-teaching would be partly due to a strong desire to keep philosophy out of the Christian religion, and partly due to opposition to Cerinthus, who had brought his Logos-doctrine out of Egypt. According to him the Logos is an Æon, generated and sent by the Supreme unknown God, which descended upon Jesus at His baptism, taught and worked through Him, but at last, just before His Passion, the Logos again withdrew from Him.

The inference we draw from the action of the Alogoi is that it is exceedingly difficult to believe that John, the well-known member of the Twelve, one of the great leaders of the early Church in Jerusalem, could have been at work in Ephesus for many years, otherwise all doubt would have been precluded. As for the Apocalypse, the Churches in the East took much the same view of it as the Alogoi, for it was not regarded as canonical for quite two hundred years in the East, whereas the Gospel was accepted, as far as we can tell, from the first, except by the Alogoi.

Justin Martyr (*c.* A.D. 150)

He knew the Fourth Gospel, for he quotes from it in his first Apology, evidently referring to the discourse with Nicodemus: "For Christ also said, 'Except ye be born again, ye shall not enter into the Kingdom of heaven.' Now that it is impossible for those who have once been born to enter into their mothers' wombs is manifest to all."

In the Dialogue with Trypho he refers to the Apocalypse: "And, further, there was a certain man with us, whose name was John, one of the Apostles of Christ, who prophesied by a revelation that was made to him that those who believed in our Christ would dwell a thousand years in Jerusalem."

If we could be sure that Justin restricted the title of Apostle to the Twelve the latter quotation would be decisive as to the authorship of the Apocalypse: but we cannot be certain. "Apostle" only meant originally a pioneer missionary or even a travelling missionary, as contrasted with the local and stationary ministers of Christ. It was only gradually that the Church in later

times restricted the use of the term to the Twelve, and certain other outstanding personalities like Paul and Barnabas.

Brief Digression on the Apocalypse

Objectors to the conservative view of the authorship of the Gospel have made in times past a great difficulty over the differences between the Gospel and the Apocalypse. Dionysius of Alexandria (about A.D. 250) pointed out that the Greek of the Apocalypse is remarkably different from that of the Gospel, with some conspicuous solecisms in grammar, and a different style.

Much more important it is to note, with Dionysius, that the two books differ entirely in their method and presentment. Dr. Hort says: "It would be easier to believe that the Apocalypse was written by an unknown John, than that both books alike belong to St. John's (i.e. the Apostle's) extreme old age."

Some have suggested a much earlier date for the Apocalypse, a little after the death of Nero, say A.D. 69–70, but even so it is difficult to believe that the two books had the same author.

Dionysius mentions that *two* tombs of eminent Christians were shown in his day at Ephesus, each bearing the name of John.

Furthermore, the Apostolical Constitutions, published about A.D. 375, but containing much earlier matter, gives the succession of Bishops down to A.D. 100 in all the chief cities of the Empire.

Of Ephesus it is there stated: "Timothy was ordained by Paul; but John by me John." From this it would appear that there were two Johns between (say) A.D. 70 and 100 successively in charge of the Church of Ephesus,

if we assume that the John who ordained his namesake was actually in charge for any prolonged period of time : about this we have no certainty.

We suggest that one of the two prominent men of the Ephesian Church called John was the author of the Gospel, and the other wrote the Apocalypse. It is not the aim of this book to deal with the Apocalypse at any length, but we think it well to state that Dr. Charles in his very important work on the Apocalypse expresses the opinion that the Gospel and all three Epistles were written by John the Presbyter, and that the Apocalypse was the work of another John at Ephesus, who was not John, son of Zebedee.

The Witness of Papias

Hitherto we have chiefly dealt with the internal evidence of the Gospel itself in favour of the authorship of a John of Jerusalem as against that of the Galilean Apostle John : together with the consideration of the inferences that may be drawn from the opinion of the Alogoi, and from the statement regarding the existence of two Johns of importance in the Church at Ephesus.

It now remains to be shown that besides John, son of Zebedee, there actually was a second John who *was a competent source of information regarding the doings and teachings of our Lord*, and therefore a possible author of the Gospel.

Papias was Bishop of Hierapolis in Phrygia in the first half of the second century, and about the year A.D. 125 wrote an *Exposition of the Oracles of the Lord* in five books no longer extant, from which we have a very important quotation in the *History of the Church* written by Eusebius, Bishop of Cæsarea (*c.* A.D. 325) :

" But I will not scruple also to give a place for you along with my interpretations to everything that I learnt carefully and remembered carefully in time past from the elders, guaranteeing its truth. For, unlike the many, I did not take pleasure in those who have so very much to say, but in those who teach the truth ; nor in those who relate foreign commandments, but in those [who record] such as were given by the Lord to the Faith, and are derived from the Truth itself. And again, on any occasion when a person came who had been a follower of the Elders, I would inquire about the discourses of the Elders—what Andrew or what Peter said, or what Philip or what Thomas or James or what John or Matthew or any other of the Lord's disciples [said], the things which both Aristion and the elder John, the disciples of the Lord, say. For I did not think that I could get so much profit from the contents of books as from the utterances of a living and abiding voice."

Here two Johns are mentioned as sources, one along with members of the Twelve (Andrew, Peter, Philip, Thomas, James, then John and Matthew) and almost last among them. All these persons were apparently dead at the time when Papias was collecting his materials ; for the verb used of them is " said."

The other John was classed along with Aristion, called an elder, and also a disciple of the Lord, and was still living, as we judge from the present tense " say," at the time when Papias was engaged on making his collection of Sayings. He speaks of this period as " in time past," it should be noted : we may infer that it must have been before A.D. 100.

Thus John the Apostle is mentioned inconspicuously as one of the remoter sources of information, while the other John, called elder and disciple of the Lord, is

put in a prominent place (though second to Aristion) as a still living source of details of the Lord's earthly life.

Our conclusion is that this John the elder and disciple can fairly be regarded as an eye-witness and hearer of Christ and as competent to write the Fourth Gospel as John the Apostle.

. . . . . .

Before leaving Papias, something must be said of a statement attributed to him which very great importance has been attached by modern critics of the Gospel. In a manuscript of the *Chronicle* of Georgius Hamartolus of the Ninth Century, and also in an epitome of the *History* of Philip of Side, a writer of the fifth century, the statement is found, " Papias in his second book says that John the Divine and James his brother were killed by the Jews."

Leading critics of the present day conclude that this is strong evidence that John, son of Zebedee was put to death in Palestine before A.D. 70 and so could not have been the author of the Gospel, nor of the Apocalypse.

But the Jews of the first century were a turbulent people, wherever they were, and prone to assassination of religious opponents, as we may gather from the references in Acts to their plots in Europe against St. Paul's life.

So the murder, if murder there was, may have taken place at Ephesus or anywhere else in the Empire, and at any period of the Apostle's life.

We therefore regard this alleged statement of Papias as not decisive of the question whether John the Apostle wrote the Gospel or not, and consequently have not troubled the student with the various arguments set forth of late in favour of and against the reported statement of Papias.

The Witness of Irenæus

Irenæus was born and brought up in Asia Minor; in early youth was a hearer of Polycarp; after the martyrdom of Pothinus, Bishop of Lugdunum (Lyons) in Gaul, in A.D. 177, succeeded him as Bishop; lectured in Rome on Heresies; published his treatise on this subject A.D. 182–188: died A.D. 202.

His letter to Florinus contains the following important evidence regarding Polycarp's knowledge of John:

"For I saw thee [Florinus] when I was still a boy in Lower Asia in company with Polycarp, whilst thou wast faring prosperously in the royal court, and endeavouring to stand well with him. For I distinctly remember the incidents of that time better than the events of recent occurrence; for the lessons received in childhood, growing with the growth of the soul, become identified with it; so that I am able to describe the very place in which the blessed Polycarp used to sit when he discoursed, and his goings out and his comings in, and his manner of life, and his personal appearance, and the discourses which he held before the people, and how he used to describe his intercourse with John and with the rest of those who had seen the Lord, and how he used to relate their words. And whatsoever things he had heard from them about the Lord, and about His mighty works and about His teaching, Polycarp, as having received them from eye-witnesses of the life of the Word, used to relate all in accordance with the Scriptures."

It is practically certain that the John referred to was the evangelist: but it is important to note that Irenæus does not declare (as former critics imagined that he did) that this John was the apostle.

On turning to the great work of Irenæus on Heresies we

find that he quotes the Gospel frequently (and also the Apocalypse) as the work of John, *the disciple of the Lord*. Once at least he added the detail emphasised in the twenty-first chapter of the Gospel: "Afterwards, John, the disciple of the Lord, *who also had leaned upon his breast*, did himself publish a Gospel during his residence in Asia." (Bk. III.)

Other passages of interest are: "There are those who heard from him [Polycarp] that John, the disciple of the Lord, going to bathe at Ephesus, and perceiving Cerinthus within, rushed out of the bath-house without bathing, exclaiming, Let us fly, lest even the bath-house fall down, because Cerinthus, the enemy of the truth, is within." (Bk. III.)

His very remarkable statement regarding our Lord's age should be noted: "From the fortieth and fiftieth year a man begins to decline towards old age, *which our Lord possessed* while He still fulfilled the office of a Teacher, even as the Gospel [? John 8. 57] and all the elders testify; those who were conversant in Asia with John, the disciple of the Lord, affirming that John conveyed to them that information. And he remained among them to the times of Trajan [A.D. 96 onward]. Some of them, moreover, saw not only John but the other apostles also, and heard the very same account from them." Here John may well be judged to belong to the class of "apostles," we must admit.

Moreover, after speaking of the writer of the Fourth Gospel as John, the disciple of the Lord, he twice, rather casually, refers to him as the apostle. He quotes from the Prelude, speaking of its author as John, the disciple of the Lord, yet referring to the Word made flesh he says, "For if any other of the Æons had become flesh for our salvation, it would have been probable that the

apostle spoke of another." And again, "the *apostle* certainly does not speak regarding any other."

The term "apostle" was not in the first century limited to the Twelve: in the Didache, usually dated A.D. 80–120, the name was even given to itinerant missionaries. How long this vagueness of definition lasted we have no means of deciding: and at any rate we have no reason to suppose that the term "apostle" was suddenly limited to the Twelve and a few others like St. Paul at the beginning of the second century.

But it is noteworthy that Irenæus never gives any other *formal* description to the author of the Fourth Gospel than "John, the disciple of the Lord." Nowhere does he identify him with John, son of Zebedee, as some critics of the last century have taken for granted.

Possibly the matter did not seem to him one of any importance. We infer that Polycarp and the other instructors of Irenæus knew quite well the difference between John the evangelist and John the son of Zebedee, and carefully spoke of the former as "the disciple of the Lord." *Irenæus naturally used the description he had learnt in his younger days*, whether he bore in mind the difference between the two Johns or not.

With him, as far as we can judge from the scanty second-century literature available, disappeared the last vestiges of remembrance of the true authorship of the Gospel. Tertullian, writing at Carthage about A.D. 200, took it for granted that John, son of Zebedee, was the author of the Gospel: and ecclesiastical writers from that time onward did likewise.

Conclusion

The earnest student is advised at this point to read the Gospel as we have rearranged it in a very literal

translation, along with the notes in the Commentary. These notes are for the most part brief; far more so than is usual, because ordinary students, finding long and minute comments somewhat tedious, do not read them. But ours err, if at all, on the side of brevity. Often enough we have forborne to offer comments of the obvious kind.

Moreover references to Scripture texts have been cut down to a minimum in the hope that the few which are given will be duly looked out.

If this study is thoroughly carried out, we believe that the reader will come to much the same conclusion as our own, a result of quite ten years of detailed exposition of this Gospel to Ordinands: that it is an honest and truthful account drawn up by a personal disciple of our Lord, based upon his own experience mainly, perhaps supplemented by that of others in some details.

To our mind, that the passage in chapter 21 relating to its authorship does not definitely claim John, son of Zebedee, as the author is proof that it could not truthfully do so.

Others think differently: and as we stated at first we do not consider that the question of authorship is of vital importance so long as we are satisfied that the Gospel is the work of one who was intimately associated with our Lord and His apostles from the beginning.

What *is* of vital importance from our point of view is that the study of this Gospel leads the reader to a conviction, intellectual and spiritual, that in it he has a substantially accurate account of the teaching of our Lord which the Synoptists failed to give, both in the direct record of infinitely valuable sayings of Christ, and also a more indirect record wherein the disciple gives the impression which our Lord made upon him.

As surely as the living Word of God has interpreted and revealed the Father to us, and has shown us how to interpret Himself, so surely He has revealed the worth of human nature, human life, and human destiny—in short, He has interpreted Man to men.

And the study of this Gospel, with the resulting spiritual appreciation of its teaching, is the inspired means whereby the will to serve God through following the Way, it may be half-unconsciously, can be strengthened into a conscious grip of Supreme Reality, and an ever-heightening sense of participating in Life Divine.

" These things I have written to you that ye may *know* that ye have life eternal, ye who believe on the Name of the Son of God. . . .

" And we *know* that the Son of God is come, and hath given us an understanding that we know Him that is true : and we are in Him that is true, even in His Son Jesus Christ.

" This is the true God, and the life eternal."

PART II

THE GOSPEL ACCORDING TO ST. JOHN

REARRANGED AND LITERALLY TRANSLATED

SECTION A

Prelude

The Psalm of the New Creation

1. 1. In the beginning was the Word : and the Word was with God.

2. And the Word was God : He was in the beginning with God.

3. All things were made through Him : and apart from Him was made not even one thing that hath been made.

4. In Him was Life : and the Life was the Light of men.

5. And the Light shineth in the darkness : and the darkness overcame it not.

6, 7, 8.

9. He was the true Light : that lighteth every man coming into the world.

10. He was in the world, and the world was made through Him : and yet the world knew Him not.

11. He came to His own : and yet His own received Him not.

12. But as many as received Him : He gave to them a right to become children of God,

12, 13. To them that believe on His Name : who were begotten, not of the mingling of blood, nor of the will of flesh, nor of the will of a man, but of God.

14. And the Word was made Flesh : and tabernacled among us. And we beheld His glory : glory as

of an only-begotten from a father, full of grace and truth.

15.

16. For of His fullness we all received : and grace for grace.

17. For the Law was given through Moses : grace and truth came through Jesus Christ.

18 No one hath seen God at any time : God only-begotten who is gone into the bosom of the Father,— He interpreted Him.

The Witness of John the Baptist

1. 6. There came a man, sent from God, whose name was John.

7. He came for witness, in order that he might bear witness concerning the Light, that all might believe through him.

8. He was not the Light, but came that he might bear witness concerning the Light.

15. John beareth witness concerning Him and hath cried aloud, saying, This was He of whom I said, He that cometh after me hath become before me, because He was before me.

19. And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites that they might ask him, Who art thou ?

20. And he confessed, and denied not, and confessed, I am not the Christ.

21. And they asked him, What then ? Art thou Elijah ? And he saith, I am not. Art thou the Prophet ? And he answered, No.

22. They said therefore to him, Who art thou, in

order that we may give answer to them that sent us? What sayest thou concerning thyself?

23. He said, I am a voice of one crying aloud in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet.

24. And some of the Pharisees had been sent.

25. And they asked him and said to him, Why then baptizest thou, if thou art not the Christ, nor Elijah, nor the Prophet?

26. John answered them saying, I baptize with water. In the midst of you standeth He whom ye know not,

27. He that cometh after me, of whom I am not worthy that I should loose the strap of His shoe.

28. These things came to pass in Bethany beyond Jordan, where John was baptizing.

29. On the morrow he seeth Jesus coming unto him, and saith, Behold the Lamb of God that taketh away the sin of the world.

30. This is He, on behalf of whom I said, After me cometh a man who hath become before me, for He was before me.

31. And I knew Him not, but that He might be made manifest to Israel, because of this came I baptizing with water.

32. And John bore witness, saying, I have beheld the Spirit descending as a dove from heaven, and it abode on Him.

33. And I knew Him not, but He that sent me to baptize with water, He said to me, Upon whomsoever thou seest the Spirit descending and abiding on Him, He it is that baptizeth with Holy Spirit.

34. And I have seen, and have borne witness, that this is the Son of God.

The Result of John's Witness—the First Disciples

35. On the morrow again John was standing, and two of his disciples.

36. And when he looked upon Jesus as He was walking, he saith, Behold the Lamb of God.

37. And the two disciples heard him speaking, and they followed Jesus.

38. But when Jesus turned and beheld them following He saith to them, What seek ye? And they said to Him, Rabbi (which meaneth, being interpreted, Teacher), where abidest Thou?

39. He saith to them, Come, and ye shall see. They came therefore and saw where He was abiding, and they abode with Him that day; it was about the tenth hour.

40. Andrew, the brother of Simon Peter, was one of the two that heard from John and that followed Him.

41. He findeth first his own brother Simon and saith to him, We have found the Messiah (which is, being interpreted, the Christ).

42. He brought him unto Jesus. When Jesus looked upon him He said, Thou art Simon, the son of John, thou shalt be called Kephas (which is, interpreted, Peter).

43. On the morrow He wished to go forth unto Galilee. And Jesus findeth Philip, and saith to him, Follow Me.

44. Now Philip was from Bethsaida, of the city of Andrew and Peter.

45. Philip findeth Nathanael and saith to him, We have found Him of whom Moses wrote in the Law and the prophets wrote, Jesus of Nazareth, son of Joseph.

46. And Nathanael said to him, Out of Nazareth can there be anything good? Philip saith to him, Come and see.

47. Jesus saw Nathanael coming unto Him and saith concerning him, Behold an Israelite indeed in whom there is no guile.

48. Nathanael saith unto Him, How comest Thou to know me? Jesus answered and said to him, Before Philip called thee, as thou wast under the fig-tree I saw thee.

49. Nathanael answered Him, Rabbi, Thou art the Son of God, Thou art the King of Israel.

50. Jesus answered and said unto him, Because I said to thee that I saw thee underneath the fig-tree, dost thou believe? Thou shalt see greater things than these.

51. And He saith to him, Verily, verily, I say unto you, Ye shall see the heaven opened and the angels of God ascending and descending upon the Son of Man.

In Galilee: the First Sign: Resulting Faith

2. 1. And on the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there.

2. And Jesus also was called, and His disciples, to the marriage.

3. And when wine failed, the mother of Jesus saith unto Him, They have no wine.

4. Jesus saith to her, What is it to Me and to thee, Lady? Mine hour is not yet come.

5. His mother saith to the servants, Whatsoever He saith to you, do it.

6. Now there were standing there six water-pots of stone, according to the purification of the Jews, holding two or three firkins apiece.

7. Jesus saith to them, Fill the water-pots with water. And they filled them to the brim.

8. And He saith to them, Draw out now and bear to the ruler of the feast. And they bore it.

9. But when the ruler of the feast tasted the water that had been made wine, and knew not whence it was (but the servants who had drawn the water knew), the ruler of the feast calleth the bridegroom.

10. And he saith unto him, Every man first setteth on the good wine, and when men have well drunk he setteth on the worse. Thou hast kept the good wine until now.

11. This beginning of the Signs did Jesus in Cana of Galilee and manifested His glory. And His disciples believed on Him.

12. After this He went down to Capernaum, Himself and His mother and His brethren and His disciples, and there they abode not many days.

The Baptist's Renewed Witness

3. 22. After these things came Jesus and His disciples into the Judean land, and there He was tarrying with them and was baptizing.

23. And John also was baptizing in Aenon near to Salim, because there were many pools of water there, and they were coming and were being baptized.

24. For John had not yet been cast into the prison.

25. There arose therefore an argument on the part of the disciples of John with a Jew concerning purification.

26. And they came unto John and said to him, Rabbi, He who was with thee on the other side of the Jordan, to whom thou hast borne witness, lo, He baptizeth, and all men are coming unto Him.

27. John answered and said, A man cannot receive anything except it have been given him from heaven.

28. Ye yourselves bear me witness that I said, I am not the Christ, but have been sent before Him.

29. He that hath the bride is the bridegroom: but the friend of the bridegroom, that standeth and heareth him, rejoiceth exceedingly because of the voice of the bridegroom. This therefore my joy hath been fulfilled.

30. He must increase, but I must decrease.

Reflections on the Foregoing

31. He that cometh from above is above all. He that is of the earth is of the earth, and of the earth he speaketh. He that cometh from heaven is above all.

32. What He hath seen and He heard, of this He beareth witness, and His witness no one receiveth.

33. He that received His witness set his seal to this, that God is true.

34. For He, whom God sent, speaketh the words of God: for not by measure giveth He the Spirit.

35. The Father loveth the Son, and hath given all things to be in His hand.

36. He that believeth on the Son hath life eternal: but he that disobeyeth the Son shall not see life, but the wrath of God abideth upon him.

The Cleansing of the Temple

2. 13. And the Passover of the Jews was nigh, and Jesus went up to Jerusalem.

14. And He found in the Temple them that sold oxen and sheep and doves, and the money-changers sitting.

15. And having made a whip of cords He drove them all out of the Temple, both the sheep and the oxen, and He poured out the coins and overturned the tables of the money-changers.

16. And to them that sold the doves He said, Take these things hence, make not the House of my Father a house of merchandise.

17. His disciples remembered that it is written, The zeal of Thine house will devour me.

18. The Jews therefore answered and said to Him, What sign showest Thou us, that Thou doest these things?

19. Jesus answered and said to them, Destroy this sanctuary and in three days I will raise it up.

20. The Jews therefore said, In forty and six years was this sanctuary built, and wilt Thou raise it up in three days?

21. But He was speaking concerning the sanctuary of His body.

22. When therefore He rose from the dead, His disciples remembered that He used to say this; and they believed the Scripture and the word which Jesus spake.

23. And when He was in Jerusalem in the Passover in the feast, many believed on His Name, beholding His signs which He was doing.

24. But Jesus Himself was not trusting Himself to them, because He was coming to know all men.

25. And because He had no need that anyone should bear witness concerning man, for He Himself was coming to know what was in man.

The Visit of Nicodemus, and Discourse

3. 1. Now there was a man of the Pharisees, Nicodemus by name, a ruler of the Jews.

2. He came unto Him by night and said to Him, Rabbi, we know that from God hast Thou come as a

teacher, for no one can do these signs that Thou doest, except God be with him.

3. Jesus answered and said to him, Verily, verily, I say to thee, except one be born from above, he is not able to see the Kingdom of God.

4. Nicodemus saith unto Him, How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?

5. Jesus answered, Verily, verily, I say to thee, except one be born of water and Spirit, he is not able to enter into the Kingdom of God.

6. That which hath been born of the flesh is flesh, and that which hath been born of the Spirit is spirit.

7. Marvel not that I said to thee, Ye must be born from above.

8. The breeze bloweth where it willeth, and thou hearest its voice, but thou knowest not whence it cometh and where it goeth, so is everyone that hath been born of the Spirit.

9. Nicodemus answered and said to Him, How can these things come to pass?

10. Jesus answered and said to him, Art thou the teacher of Israel, and yet knowest not these things?

11. Verily, verily, I say to thee that what we know we speak, and of what we have seen we bear witness, and ye receive not our witness.

12. If I told you earthly things and ye believe not, how will ye believe if I tell you heavenly things?

Reflections on the Foregoing

13. And no one hath ascended into heaven except Him that descended out of heaven, even the Son of Man.

14, 15. And as Moses lifted up the serpent in the wilder-

ness, so must the Son of Man be lifted up, that everyone that believeth may have in Him life eternal.

16. For so God loved the world, that He gave His only-begotten Son, that everyone that believeth on Him might not perish but might have life eternal.

17. For God sent not the Son into the world that He might judge the world, but that the world might be saved through Him.

18. He that believeth on Him is not judged : he that believeth not hath already been judged, because he hath not believed on the Name of the only-begotten Son of God.

19. And this is the judgment, that the Light hath come into the world and men loved the darkness more than the Light ; for their works were evil.

20. For everyone that practiseth base things hateth the light, and cometh not unto the light, lest his works be proved to be base.

21. But he that doeth the truth cometh unto the light, that his works may be made manifest, that they have been wrought in God.

In Samaria : Discourse to the Samaritan Woman and its Results

4. 1. When therefore the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John,

2. (and yet Jesus Himself used not to baptize, but His disciples,)

3. He left Judæa and went away again into Galilee.

4. And it was necessary for Him to pass through Samaria.

5. He cometh therefore to a city of Samaria called

Sychar, near the piece of ground which Jacob gave to Joseph his son.

6. And the well of Jacob was there. Jesus, therefore, having become weary with the journey, was sitting thus at the well : it was about the sixth hour.

7. There cometh a woman of Samaria to draw water. Jesus saith to her, Give Me to drink.

8. For His disciples had gone away into the city, that they might buy provisions.

9. The Samaritan woman therefore saith to Him, How dost Thou, being a Jew, ask to drink of me who am a Samaritan woman ? (For Jews have no dealings with Samaritans.)

10. Jesus answered and said to her, If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink, thou wouldst ask Him, and He would give thee living water.

11. The woman saith to Him, Sir, neither hast Thou anything to draw with, and the well is deep. Whence therefore hast Thou the living water ?

12. Art Thou greater than our father Jacob, who gave us the well, and himself drank of it, and his sons, and his cattle ?

13. Jesus answered and said to her, Everyone that drinketh of this water shall thirst again.

14. But whosoever drinketh of the water that I shall give him shall in no wise thirst for ever, but the water that I shall give him shall become in him a well of water springing up unto life eternal.

15. The woman saith unto Him, Sir, give me this water, that I may not thirst nor keep coming hither to draw.

16. He saith to her, Go call thy husband and come hither.

17. The woman answered and said, I have no husband. Jesus saith to her, Well saidst thou, I have no husband.

18. For thou didst get five husbands, and he whom thou hast now is not thy husband. This true thing hast thou said.

19. The woman said to Him, Sir, I behold that Thou art a prophet.

20. Our fathers worshipped in this mountain: and ye say that in Jerusalem is the place where one must worship.

21. Jesus saith to her, Believe Me, woman, that an hour cometh when neither in this mountain nor in Jerusalem shall ye worship the Father.

22. Ye worship that which ye know not, we worship that which we know, for salvation is of the Jews.

23. But an hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth, for such the Father also seeketh that worship Him.

24. God is Spirit; and they that worship Him must worship in spirit and truth.

25. The woman saith to Him, I know that Messiah cometh, who is called Christ. When He cometh, He will reveal to us all things.

26. Jesus saith to her, I that speak to thee am He.

27. And upon this His disciples came, and began to marvel that He was speaking with a woman. No one, however, said, What seekest Thou? or Why speakest Thou with her?

28. The woman left therefore her water-pot and went away into the city, and saith to the men,

29. Come, see a man who told me all that I did: is this the Christ?

30. They went forth from the city, and were coming unto Him.

31. In the meantime the disciples were asking Him, saying, Rabbi, eat.

32. But He said to them, I have food to eat which ye know not.

33. The disciples therefore began to say unto one another, Did anyone bring Him aught to eat ?

34. Jesus saith to them, My food it is that I should do the will of Him that sent Me and accomplish His work.

35. Say ye not, There is still a space of four months and the harvest cometh ? Behold, I say to you, Lift up your eyes and behold the fields, that they are white unto harvest already.

36. He that reapeth receiveth reward and gathereth fruit unto life eternal, in order that both he that soweth may rejoice together and he that reapeth.

37. For in this the saying is true, that one is he that soweth and another is he that reapeth.

38. I sent you forth to reap that on which ye have not laboured : others have laboured, and ye have entered into their labour.

39. And of that city many of the Samaritans believed on Him because of the word of the woman who testified, He told me all things that I did.

40. When therefore the Samaritans came unto Him, they began to ask Him to abide with them : and He abode there two days.

41. And many more believed because of His word,

42. and to the woman they were saying, No longer because of thy talk do we believe ; for we ourselves have heard, and we know that this is of a truth the Saviour of the world.

In Galilee again : the Second Sign : Resulting Faith

43. And after the two days He went forth thence into Galilee.

44. For Jesus Himself bore witness that a prophet hath no honour in his own country.

45. When therefore He came into Galilee, the Galileans welcomed Him, having seen all that He did in Jerusalem in the Feast : for they also themselves came to the Feast.

46. He came therefore again into Cana of Galilee, where He made the water wine. And there was a certain royal officer whose son was lying sick in Capernaum.

47. When he heard that Jesus had come out of Judæa into Galilee, he went away unto Him, and began to ask that He should go down and heal his son ; for he was about to die.

48. Jesus therefore said unto him, Except ye see signs and wonders, ye will in no wise believe.

49. The royal officer said unto Him, Lord, go down before my child dieth.

50. Jesus saith to him, Go on thy way, thy son liveth. The man believed the word which Jesus said to him, and was going on his way.

51. But as he was already going down, his slaves met him and announced, saying that his son was living.

52. He inquired therefore the hour from them at which he became better. They said unto him, Yesterday, during the seventh hour, the fever left him.

53. The father knew therefore that it was at that hour in which Jesus said to him, Thy son liveth. And he himself believed, and his whole house.

54. This again as a second sign Jesus did when He had come out of Judæa into Galilee.

(*Gap, filled by the Synoptic narratives of a preaching-tour in Galilee, Mark* **1**. 14–15 *and parallel passages in Luke and Matthew.*)

SECTION B

The Conflict and Rejection, Chaps. 5–12

(a) *In Galilee : Feeding of the Multitude, Walking on the Sea, and the Resulting Discourses : Christ the True Manna, and the True Paschal Victim. Result : Defection of Many, and St. Peter's Confession.*

6. 1. After these things Jesus went away across the Sea of Galilee, that of Tiberias.

2. And a great multitude was following Him, because they were beholding the signs which He was doing on them that were sick.

3. And Jesus went up to the mountain, and there was sitting with His disciples.

4. And the Passover, the Feast of the Jews, was nigh.

5. When Jesus therefore lifted up His eyes and beheld that a great multitude was coming unto Him, He saith unto Philip, Whence are we to buy loaves that these may eat ?

6. But this He was saying testing him ; for He Himself knew what He was about to do.

7. Philip answered Him, Loaves of the value of two hundred denarii are not enough for them that each may receive a little.

8. One of His disciples, Andrew the brother of Simon Peter, saith to Him,

9. There is a lad here who hath five barley loaves and two fishes : but what are these among so many ?

10. Jesus said, Make the men sit down. Now there was much grass in the place. The men therefore sat down in number about five thousand.

11. Jesus therefore took the loaves, and having offered a thanksgiving He distributed to them that were sitting down, likewise also of the fishes as much as they wished.

12. And when they were filled, He saith to His disciples, Gather together the fragments that remained over, that nothing be lost.

13. They gathered them therefore, and filled twelve wicker-baskets with fragments of the five barley loaves, which remained over to them that had eaten.

14. The men therefore, when they saw the sign which He did, began to say, This is of a truth the Prophet that cometh into the world.

15. When Jesus therefore perceived that they were about to come and seize Him that they might make Him King, He withdrew again unto the mountain Himself alone.

16. And when it was evening, His disciples went down to the sea.

17. And having entered into a boat they were going across the sea to Capernaum. And darkness had already come on and Jesus had not yet come unto them.

18. And the sea was rising as a great wind was blowing.

19. When therefore they had rowed about twenty-five or thirty furlongs they behold Jesus walking on the sea and coming near the boat, and they were afraid.

20. But He saith to them, It is I, fear not.

21. They were willing therefore to take Him into the boat, and straightway the boat came to the land unto which they were going.

22. On the morrow the multitude that was standing on the other side of the sea saw that there was no other boat there but one, and that Jesus had not entered into the boat with His disciples, but that His disciples had gone away alone.

23. But there came boats from Tiberias near the place where they ate the loaves when the Lord had offered a thanksgiving.

24. When therefore the multitude saw that Jesus was not there, nor His disciples, they themselves entered into the boats and came to Capernaum seeking Jesus.

25. And when they found Him on the other side of the sea, they said to Him, Rabbi, when hast Thou come hither ?

The First Discourse : Christ the Heavenly Manna, verses 26–40

26. Jesus answered them and said, Verily, verily, I say to you, ye seek Me, not because ye saw signs, but because ye ate of the loaves and were satisfied.

27. Continue to labour not for the food that perisheth, but for the food that abideth unto life eternal, which the Son of Man shall give you : for Him the Father sealed, even God.

28. They said therefore unto Him, What are we to do, in order that we may work the works of God ?

29. Jesus answered and said to them, This is the work of God, that ye believe on Him whom He sent.

30. They said therefore to Him, What therefore doest Thou as a sign, in order that we may see, and believe Thee ? What workest Thou ?

31. Our fathers ate the manna in the wilderness, as it is written, Bread from heaven He gave them to eat.

32. Jesus therefore said to them, It was not Moses that gave you the Bread from heaven : but My Father giveth you the true Bread from heaven.

33. For the Bread of God is He that cometh down from heaven and giveth life to the world.

34. They said therefore unto Him, Lord, evermore give us this Bread.

35. And Jesus said to them, I am the Bread of Life : he that cometh unto Me shall in no wise hunger, and he that believeth on Me shall in no wise thirst ever.

36. But I said to you that ye have both seen Me and yet believe not.

37. All that the Father giveth Me shall come unto Me : and him that is coming unto Me I shall in no wise cast out.

38. For I have come down from heaven, not that I may do Mine own will, but the will of Him that sent Me.

39. And this is the will of Him that sent Me, that with regard to all that He hath given Me I should not lose any of it, but I shall raise it up in the last day.

40. For this is the will of My Father, that everyone that beholdeth the Son and believeth on Him may have life eternal and I shall raise him up in the last day.

Second Discourse, verses 41–52, *an Objection raised*

41. The Jews therefore began to murmur concerning Him, because He said, I am the Bread that came down from heaven.

42. And they began to say, Is not this Jesus the son of Joseph, whose father and mother we know ? How saith He now, I have come down from heaven ?

43. Jesus answered and said unto them, Murmur not with one another.

44. No one is able to come unto Me, except the Father who sent Me draw him, and I will raise him up in the last day.

45. It is written in the prophets, And they all shall be disciples of God. Everyone that heard from the Father and learnt cometh unto Me.

46. (Not that anyone hath seen the Father, except Him that is from God, He hath seen the Father.)

47. Verily, verily, I say to you, he that believeth hath life eternal.

48. I am the Bread of Life.

49. Your fathers ate the manna in the wilderness, and died.

50. This is the Bread that cometh down from heaven, in order that one may eat of it and die not.

51. I am the Living Bread that came down from heaven: if anyone eat of this Bread, he shall live for ever. And the bread also which I shall give is My flesh, on behalf of the life of the world.

52. The Jews therefore began to wrangle with one another, saying, How can this man give His flesh to eat?

Third Discourse: Eating and Drinking the Body and Blood of Christ, verses 53–8

53. Jesus therefore said to them, Verily, verily, I say to you, except ye eat the flesh of the Son of Man and drink His blood, ye have not life in yourselves.

54. He that eateth My flesh and drinketh My blood hath life eternal, and I will raise him up at the last day.

55. For My flesh is true food, and My blood is true drink.

56. He that eateth My flesh and drinketh My blood abideth in Me and I in him.

57. As the Living Father sent Me, and I live because of the Father, He also that eateth Me shall live because of Me.

58. This is the Bread that came down from heaven, not as the fathers ate and yet died : he that eateth this Bread shall live for ever.

Result : Defection of Many, and St. Peter's Confession

59. These things He said, teaching in synagogue in Capernaum.

60. Many therefore of His disciples, when they heard (it), said, This saying is harsh, who can hear it ?

61. But Jesus, knowing within Himself that His disciples were murmuring about this, said to them, Doth this cause you to stumble ?

62. What if therefore ye behold the Son of Man ascending where He was before ?

63. The Spirit it is that quickeneth, the flesh profiteth nothing : the words which I have spoken to you are Spirit and are life.

64. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who it was that should betray Him.

65. And He began to say, Because of this I have told you that no one is able to come unto Me, except it have been given him of the Father.

66. Upon this many of His disciples went back and were walking no more with Him.

67. Jesus therefore said to the Twelve, Are ye also wishing to depart ?

68. Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of life eternal.

69. And we have believed and have come to know that Thou art the Holy One of God.

70. Jesus answered them, Did I not choose you the Twelve? And yet of you one is a devil.

71. But He was speaking of Judas, son of Simon Iscariot: for he was about to betray Him,—one of the Twelve.

(b) *At Jerusalem. Healing at Bethesda on Sabbath, and Resulting Discourse: the Son and the Father, and the Cause of Disbelief.*

5. 1. After these things was the Feast of the Jews, and Jesus went up to Jerusalem.

2. Now there is in Jerusalem at the Sheep-gate a swimming-pool that is called in Hebrew Bethesda, having five porches.

3. In these there was lying a number of sick folks, blind, lame, withered.

4. (Omitted.)

5. And a certain man was there having passed thirty-eight years in his infirmity.

6. When Jesus saw him lying, and perceived that he had been there already a long time, He saith to him, Willest thou to be made whole?

7. The sick man answered Him, Sir, I have no man in order that, whenever the water is troubled, he may put me into the pool: and while I am coming, another goeth down before me.

8. Jesus saith to him, Arise, take up thy bed, and walk.

9. And straightway the man was made whole, and took up his bed, and began to walk.

Now it was the Sabbath on that day.

10. The Jews therefore began to say to him that had been healed, It is the Sabbath, and it is not lawful for thee to take up the bed.

11. He answered them, He that made me whole, He said to me, Take up thy bed and walk.

12. They asked him therefore, Who is the man that said to thee, Take up and walk ?

13. But he that was healed knew not who it was : for Jesus withdrew, as there was a multitude in the place.

14. After these things Jesus findeth him in the Temple and said to him, Lo, thou hast been made whole ; continue in sin no more, lest something worse befall thee.

15. The man went away and revealed to the Jews that it was Jesus who had made him whole.

16. And because of this the Jews began to persecute Jesus, because He used to do these things on the Sabbath.

Resulting Discourse : the Son and the Father

17. And Jesus answered them, My Father worketh until now, and I am working too.

18. Because of this, therefore, the Jews were seeking the more to kill Him, because He not only used to break the Sabbath, but also used to call God His own Father, making Himself equal to God.

19. Jesus therefore answered and began to say to them, Verily, verily, I say to you, the Son can do nothing of Himself, except what He seeth the Father doing : for whatsoever things He doeth, these things also the Son doeth likewise.

20. For the Father loveth the Son and showeth Him

all things that He Himself doeth, and greater works than these will He show Him, that ye may marvel.

21. For as the Father raiseth the dead and quickeneth them, so also the son quickeneth whom He will.

22. For neither doth the Father judge anyone, but hath given all the judgment to the Son,

23. in order that all may honour the Son even as they honour the Father. He that honoureth not the Son honoureth not the Father that sent Him.

24. Verily, verily, I say to you, that he that heareth My word and believeth Him that sent Me hath life eternal, and cometh not into judgment but hath passed over from death into life.

25. Verily, verily, I say to you, that an hour cometh and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.

26. For as the Father hath life in Himself, so also to the Son He gave to have life in Himself.

27. And He gave Him authority to do judgment, because He is a son of man.

28. Marvel not at this, because an hour cometh, in which all that are in the tombs shall hear His voice.

29. And they shall go forth, those that did good to a resurrection of life, those that practised base things to a resurrection of judgment.

30. I can do nothing of Myself. As I hear I judge, and My judgment is just, because I seek not Mine own will, but the will of Him that sent Me.

The Witness of the Father to the Son

31. If I bear witness concerning Myself, My witness is not true.

32. There is Another that beareth witness concerning

Me, and I know that the witness is true which He beareth concerning Me.

33. Ye have sent unto John, and he hath borne witness to the truth.

34. But I receive not witness from man, but these things I am saying in order that ye may be saved.

35. He was the lamp that was burning and shining, and ye were willing to rejoice for an hour in his light.

36. But I have the witness that is greater than John. For the works which the Father hath given Me that I should fulfil them—the very works that I am doing bear witness concerning Me that the Father hath sent Me.

37. And the Father that sent Me, He hath borne witness concerning Me. Neither His voice have ye ever heard, nor His form have ye seen.

38. And His word ye have not abiding in you, because ye believe not Him whom He sent.

39. Ye search the Scriptures, because ye think in them to have life eternal, and yet these are they that bear witness concerning Me.

40. And ye are not willing to come unto Me that ye may have life.

41. Glory from men I receive not.

42. But I have come to know you, that ye have not the love of God in yourselves.

43. I have come in the Name of My Father, and ye receive Me not : if another cometh in his own name, him ye will receive.

44. How can ye believe, ye that receive glory from one another, and the glory that is from the only God ye seek not ?

45. Think not that I shall accuse you unto the Father ; Moses is he that accuseth you, on whom ye have set your hope.

46. For if ye were believing Moses ye would be believing Me ; for concerning Me he wrote.

47. But if ye believe not his writings, how will ye believe My words ?

7. 15. The Jews therefore began to marvel saying, How knoweth this man letters, not having learnt ?

16. Jesus therefore answered them and said, My teaching is not Mine but His that sent Me.

17. If any man willeth to do His will, he shall come to know concerning the teaching, whether it is from God or I am speaking from Myself.

18. He that speaketh from himself seeketh his own glory : but he that seeketh the glory of Him that sent him, he is true and unrighteousness is not in him.

19. Did not Moses give you the Law ? And yet none of you doeth the Law. Why seek ye to kill Me ?

20. The multitude answered, Thou hast a demon : who seeketh to kill Thee ?

21. Jesus answered and said to them, One work I did and ye all marvel.

22. Because of this Moses hath given you circumcision (not that it is of Moses, but of the fathers), and on the Sabbath ye circumcise a man.

23. If a man receiveth circumcision on the Sabbath in order that the law of Moses may not be broken, are ye angry with Me because I made a whole man sound on the Sabbath ?

24. Judge not according to appearance, but judge the just judgment.

8. 12. Jesus therefore spake again to them, saying, I am the Light of the world. He that followeth Me shall in no wise walk in the darkness, but shall have the light of life.

13. The Pharisees therefore said to Him, Thou

bearest witness concerning Thyself, Thy witness is not true.

14. Jesus answered and said to them, Even though I bear witness concerning Myself, My witness is true: because I know whence I came and where I go; but ye know not whence I came or where I go.

15. Ye judge according to the flesh, I judge no one.

16. And yet if I do judge, My judgment is genuine: because I am not alone, but I and the Father that sent Me. . . .

17. And in your own law also it hath been written that the witness of two men is true.

18. I am He that beareth witness concerning Myself, and the Father that sent Me beareth witness.

19. They began therefore to say to Him, Where is Thy Father? Jesus answered, Ye know neither Me nor My Father; if ye had known Me, ye would have known My Father also.

20. These words spake He in the Treasury, teaching in the Temple: and yet no man seized Him, because His hour had not yet come.

Return to Galilee

(*There is here a gap filled by the Synoptic Narratives.*)

7. 1. And Jesus was walking after these things in Galilee: for He was not willing to walk in Judæa, because the Jews were seeking to kill Him.

2. And the Feast of the Jews, the Feast of Tabernacles, was nigh.

3. His brethren therefore said unto Him, Remove hence and depart into Judæa, in order that Thy disciples also may behold Thy works which Thou doest.

4. For no one doeth anything in secret, and himself seeketh to be known openly. If Thou doest these things, manifest Thyself to the world.

5. For not even His brethren were believing on Him.

6. Jesus therefore saith to them, My time is not yet come, but your time is always ready.

7. The world cannot hate you, but Me it hateth, because I bear witness concerning it that its works are evil.

8. Go ye up to the Feast; I am not going up to this Feast, because My time hath not yet been fulfilled.

9. Having said these things to them, He abode in Galilee.

10. But when His brethren went up to the Feast, then He also went up, not openly but as it were in secret.

11. The Jews therefore were seeking Him in the Feast, and were saying, Where is He?

12. And there was much murmuring concerning Him among the multitudes. Some were saying, He is good. Others were saying, Nay, but He leadeth the multitude astray.

13. No one, however, was speaking openly concerning Him because of the fear of the Jews.

14. But when the Feast was already at its middle point Jesus went up into the Temple and began to teach.

15–24. (These verses follow **5**. 47.)

25. Some of the Jerusalemites therefore began to say, Is not this He whom they seek to kill?

26. And, behold, He speaketh openly, and they say nothing to Him. Did ever the rulers come to know of a truth that this is the Christ?

27. But this man we know, whence He is: but whenever the Christ cometh no one knoweth whence He is.

28. Jesus therefore cried aloud in the Temple as He

taught, and saying: Ye both know Me and know whence I am. And of Myself I have not come, but He that sent Me is true (a genuine Sender), whom ye know not.

29. I know Him, because I am from Him, and He sent Me.

30. They were seeking therefore to seize Him, and yet no one laid hand upon Him, because His time had not yet come.

31. But of the multitude many believed on Him, and kept saying, Whenever the Christ cometh, will He do more signs than those which this man did?

32. The Pharisees heard the multitude murmuring these things concerning Him. And the chief priests and the Pharisees sent officers that they might seize Him.

33. Jesus said therefore, Yet a little time am I with you, and I go unto Him that sent Me.

34. Ye shall seek Me and shall not find Me: and where I am ye cannot come.

35. The Jews therefore said among themselves, Where is He about to go, that we shall find Him not? Is He about to go unto the Dispersion of the Greeks and to teach the Greeks?

36. What is this word which He said, Ye shall seek Me and shall not find Me, and, Where I am ye cannot come?

37. And in the last day, the great day of the Feast, Jesus was standing and cried aloud, saying, If any man thirst, let him come unto Me and drink.

38. He that believeth on Me, as the Scripture said, rivers of living water shall flow out of his belly.

39. But this He saith concerning the Spirit which they that believed on Him were about to receive: for not yet was there Spirit, because Jesus was not yet glorified.

40. Some of the multitude therefore, when they heard these words, began to say, This is of a truth the Prophet.

41. Others were saying, This is the Christ. But some were saying, Nay, for out of Galilee cometh the Christ?

42. Did not the Scripture say that of the seed of David, and from Bethlehem, the village where David was, cometh the Christ?

43. There arose therefore a division among the multitude because of Him.

44. And some were wishing to seize Him, but no one laid hands on Him.

45. The officers therefore came unto the chief priests and Pharisees, and they said to them, Why did ye not bring Him?

46. The officers answered, Never so spake man.

47. The Pharisees therefore answered them, Have ye also been led astray?

48. Did any of the rulers believe on Him, or of the Pharisees?

49. But this multitude that knoweth not the Law are accursed.

50. Nicodemus saith unto them, he that came unto Him before, being one of them,

51. Doth our law judge the man except it hear first from Him and knoweth what He doeth?

52. They answered and said to him, Art thou also of Galilee? Search and see that out of Galilee a prophet ariseth not.

8. 21. He said therefore again to them, I go and ye shall seek Me, and ye shall die in your sin: where I go ye cannot come.

22. The Jews therefore began to say, Will He kill Himself, because He saith, Where I go ye cannot come?

23. And He began to say to them, Ye are from below,

I am from above : ye are of this world, I am not of this world.

24. I said therefore to you that ye should die in your sins, for except ye believe that I am (He), ye shall die in your sins.

25. They began therefore to say to Him, Who art Thou ? Jesus said to them, Altogether what I am even speaking to you.

26. I have many things to speak and to judge concerning you : but He that sent Me is true, and the things which I heard from Him, these am I speaking into the world.

27. They perceived not that He was speaking to them of the Father.

28. Jesus therefore said, Whenever ye lift up the Son of Man, then shall ye come to know that I am (He), and of Myself I do nothing, but as the Father taught Me, these things I speak.

29. And He that sent Me is with Me ; He left Me not alone, because I do always the things that are pleasing to Him.

30. As He spake these things many believed on Him.

Freedom the Gift of the Son. Controversy regarding Sonship. The First Attempt to stone our Lord.

31. Jesus therefore began to say unto the Jews who had believed Him, If ye abide in My word, ye are of a truth My disciples.

32. And ye shall come to know the truth, and the truth shall set you free.

33. They answered unto Him, We are Abraham's seed, and to no man have we been in bondage ever. How sayest Thou then, Ye shall be made free ?

34. Jesus answered them, Verily, verily, I say to you, that everyone that doeth sin is the slave of sin.

35. And the slave abideth not in the house for ever : the son abideth for ever.

36. If therefore the Son set you free, ye shall be free indeed.

37. I know that ye are Abraham's seed : but ye seek to kill Me, because My word goeth not forward in you.

38. The things which I have seen with the Father I speak, and ye therefore are doing the things which ye heard from (your) father.

39. They answered and said to Him, Our father is Abraham. Jesus saith to them, If ye are children of Abraham, do the works of Abraham.

40. But now ye seek to kill Me, a man who hath spoken the truth to you, which I heard from God, this Abraham did not.

41. Ye are doing the works of your father. They said to Him, We were not born of fornication : we have one father, even God.

42. Jesus said to them, If God were your father, ye would love Me : for I came out from God and am come ; for neither of Myself have I come, but He sent Me.

43. Why know ye not My speech ? For ye are unable to hear My word.

44. Ye are of your father the devil, and the lusts of your father ye desire to do. He was a murderer from the beginning, and standeth not in the truth, because truth is not in him. When he speaketh the lie, of his own he speaketh, because he is a liar and the father thereof.

45. But because I speak the truth, ye believe Me not.

46. Which of you convicteth Me of sin ? If I speak truth, why do ye not believe Me ?

47. He that is of God heareth the words of God. Because of this ye hear not, because ye are not of God.

48. The Jews answered and said to Him, Say we not well that Thou art a Samaritan and hast a demon ?

49. Jesus answered, I have not a demon, but I honour My Father, and ye dishonour Me.

50. But I seek not Mine own glory : there is one that seeketh and judgeth.

51. Verily, verily, I say unto you, If a man keep My word, he shall in no wise behold death for ever.

52. The Jews said to Him, Now have we come to know that Thou hast a demon.

Abraham died, and the prophets, and Thou sayest, If any man keep My word, he shall in no wise taste of death for ever.

53. Art Thou greater than our father Abraham, who died ? And the prophets died. Whom makest Thou Thyself ?

54. Jesus answered, If I glorify Myself, My glory is nothing : it is the Father that glorifieth Me, of whom ye say, He is our God.

55. And yet ye have not come to know Him, but I know Him : and if I should say that I know Him not, I shall be like unto you a liar ; but I know Him and keep His word.

56. Abraham your father rejoiced [? longed] to see My day, and he saw it, and was glad.

57. The Jews therefore said unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham ?

58. Jesus said to them, Verily, verily, I say to you, before Abraham came into being, I am.

59. They took up stones, therefore, to cast them at Him, but Jesus hid Himself, and went forth from the Temple.

The Woman taken in Adultery

7. 53. And they departed each to his own house.

8. 1. But Jesus departed unto the mount of Olives.

2. And early in the morning He went again to the Temple, and all the people were coming unto Him: and He sat down, and began to teach them.

3. And the Scribes and the Pharisees bring a woman taken in adultery, and having set her in the midst,

4. they say to Him, Master, this woman hath been taken in the very act committing adultery.

5. Now in the Law Moses commanded us to stone such women; what therefore sayest Thou?

6. But this they were saying tempting Him that they might have whereof to accuse Him. But Jesus stooped down and began to write with His finger on the earth.

7. But when they continued asking Him, He raised Himself up and said to them, Let him that is without sin of you first cast a stone at her.

8. And He stooped down again and began to write on the earth.

9. But they when they heard it began to go out one by one, beginning with the older men. And He was left alone, and the woman who was in the midst.

10. And Jesus raised Himself up, and said to her, Woman, where are they? Did no one condemn thee? And she said, No one, Lord.

11. And Jesus said, Neither do I condemn thee; go thy way, henceforth continue no more in sin.

At Jerusalem: Sabbath-healing of Blind Man; its Result—Faith of the Man, Moral Blindness of Opponents

9. 1. And as He was passing by, He saw a man blind from birth.

2. And His disciples asked Him, saying, Rabbi, who sinned, this man or his parents, that he should be born blind ?

3. Jesus answered, Neither did this man sin nor his parents, but (this came to pass) in order that the works of God might be manifested in him.

4. We must work the works of Him that sent Me while it is day : night cometh when no one can work.

5. Whenever I am in the world, I am the light of the world.

6. Having said these things, He spat on the ground and made clay of the spittle, and smeared the clay upon his eyes,

7. and said to him, Depart, wash thyself (going) unto the pool of Siloam, which is interpreted Sent. He went away, therefore, and washed himself, and came seeing.

8. The neighbours, therefore, and those who beheld him before that he was a beggar, began to say, Is not this he who sat and begged ?

9. Others were saying, This is he ; others were saying, Nay, but he is like him. He kept saying, I am (he).

10. They were saying, therefore, to him, How were thine eyes opened ?

11. He answered, The man who is called Jesus made clay and anointed mine eyes and said to me, Depart unto Siloam and wash thyself. Having gone therefore and having washed myself, I received sight.

12. They said to him, Where is He ? He saith, I know not.

13. They bring him unto the Pharisees, him that was once blind.

14. Now it was the Sabbath on the day on which Jesus made the clay and opened his eyes.

15. Again, therefore, the Pharisees also began to ask

him how he received sight. And he said to them, He put clay upon mine eyes, and I washed myself, and I see.

16. Some of the Pharisees, therefore, began to say, This man is not from God, because He keepeth not the Sabbath. Others were saying, How can a man that is a sinner do such signs ?

And there was a division among them.

17. They say, therefore, again to the blind man, What sayest thou concerning Him, that He opened thine eyes ?

And he said, He is a prophet.

18. The Jews, therefore, believed not concerning him that he was blind and received sight, until they called the parents of him that received sight,

19. and asked them, saying, Is this your son, as to whom ye say that he was born blind ? How, therefore, seeth he now ?

20. His parents, therefore, answered and said, We know that this is our son, and that he was born blind ;

21. but how he now seeth we know not : or who opened his eyes we know not. Ask him, he is of full age, he himself will speak concerning himself.

22. These things his parents said because they were fearing the Jews ; for the Jews had already agreed that if anyone should confess Him as Christ, he should be made outcast from the Synagogue.

23. Because of this his parents said, He is of full age, ask him.

24. They called, therefore, the man a second time who was blind, and said to him, Give glory to God : we know that this man is a sinner.

25. He, therefore, answered, Whether He is a sinner I know not ; one thing I know, that, being blind, now I see.

26. They said therefore to him, What did He do to thee ? How opened He thine eyes ?

27. He answered them, I told you already, and ye hearkened not. Why do ye wish to hear it again? Do ye also wish to become His disciples?

28. They reviled him, and said, Thou art His disciple, but we are disciples of Moses.

29. We know that God hath spoken to Moses, but this man we know not whence He is.

30. The man answered and said to them, Why, in this is the marvel, that ye know not whence He is, and yet He opened mine eyes.

31. We know that God heareth not sinners, but if a man be a worshipper of God and do His will, him He heareth.

32. From time everlasting it was not heard that any-one opened eyes of one born blind.

33. Except this man were from God, He could do nothing.

34. They answered and said to him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35. Jesus heard that they had cast him out, and when He found him He said, Dost thou believe on the Son of Man?

36. He answered, And who is He, Lord, that I may believe on Him?

37. And Jesus said to him, Thou hast both seen Him, and He that speaketh with thee is He.

38. And he saith, I believe, Lord; and he worshipped Him.

39. And Jesus said, Unto judgment came I into this world, in order that they who see not may see, and they who see may become blind.

40. Some of the Pharisees heard these things, those who were with Him, and they said to Him, Are we also blind?

41. Jesus said to them, If ye were blind, ye would not have sin : but now ye say " We see," your sin abideth.

10. 19. A division arose again among the Jews because of these words.

20. And many of them began to say, He hath a demon and is mad. Why hear ye Him ?

21. Others were saying, These utterances are not of one possessed with a demon. Can a demon open blind men's eyes ?

The Feast of the Dedication and Further Teaching at Jerusalem

22. Now the Feast of the Dedication took place in Jerusalem. It was winter,

23. and Jesus was walking in the Temple in the Porch of Solomon.

24. The Jews therefore encircled Him and began to say to Him, How long dost Thou lift up our soul ? If Thou art the Christ, tell us plainly.

25. Jesus answered them, I told you and ye believe not. The works which I am doing in the Name of My Father, these bear witness concerning Me.

26. But ye believe not, because ye are not of My sheep.

27. My sheep hear My voice, and I know them, and they follow Me.

28. And I am giving them life eternal, and they shall in no wise perish for ever, and no one shall snatch them out of My hand.

29. That which My Father hath given Me is greater than all : and no one can snatch it out of the hand of the Father.

10. 1. Verily, verily, I say to you, he that entereth not

through the door into the fold of the sheep, but goeth up another way, he is a thief and a robber.

2. But he that entereth through the door is a shepherd of the sheep.

3. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out.

4. Whenever he putteth forth all his own, he goeth before them, and the sheep follow him, because they know his voice.

5. But a stranger they will in no wise follow but will flee from him, because they know not the voice of strangers.

6. This similitude told Jesus to them, but they knew not what things they were which He was speaking to them.

7. Jesus therefore again said to them, Verily, verily, I say to you, I am the Door of the sheep.

8. All that came before Me are thieves and robbers, but the sheep hearkened not to them.

9. I am the Door, through Me if anyone enter he shall be kept safe and shall come in and go out and find pasture.

10. The thief cometh not except that he may steal and kill and destroy : I came that they might have life and have it abundantly.

11. I am the Good Shepherd. The Good Shepherd layeth down His life for the sheep.

12. He that is a hireling, and is not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep and fleeth ; and the wolf snatcheth them, and scattereth them :

13. because he is a hireling, and he careth not for the sheep.

14. I am the Good Shepherd, and know Mine own, and Mine own know Me,

15. even as the Father knoweth Me, and I know the Father, and I lay down My life for the sheep.

16. And other sheep I have, which are not of this fold, them also must I bring, and they shall hear My voice, and there shall become one flock, one Shepherd.

17. Because of this the Father loveth Me, because I lay down My life, that I may take it again.

18. No one took it away from Me, but I am laying it down of Myself. I have a right to lay it down, and I have a right to take it: this commandment received I from My Father.

[**10.** 19–29 precede **10.** 1.]

30. I and the Father are one.

31. The Jews took up stones again that they might stone Him.

32. Jesus answered them, Many good works I showed you from the Father, because of which kind of work of them do ye stone Me?

33. The Jews answered Him, For a good work we stone Thee not, but for blasphemy, and because Thou, being a man, makest Thyself God.

34. Jesus answered them, Is it not written in your Law, I said ye are gods?

35. If it called those gods unto whom the word of God came (and the Scripture cannot be broken),

36. say ye of Him whom the Father consecrated and sent into the world, Thou blasphemest, because I said, I am (the) Son of God?

37. If I am not doing the works of My Father, believe Me not.

38. But if I am doing them, even though ye believe Me not, believe the works, in order that ye may know and

perceive that the Father is in Me, and I am in the Father.

39. They were seeking again, therefore, to seize Him, and He went forth out of their hand.

40. And He went away again beyond the Jordan unto the place where John was baptizing at the first, and He abode there.

41. And many came unto Him and were saying, John indeed did no sign, but all things that John said concerning this man were true.

42. And many believed on Him there.

Outside Jerusalem : Death and Raising of Lazarus : Result, Counsel of Caiaphas and Informal Sentence of Death. Retirement to Ephraim. Approach of the Passover ; Excitement at Jerusalem.

11. 1. Now there was a certain man lying sick, Lazarus of Bethany, of the village of Mary and Martha her sister.

2. And it was Mary who anointed the Lord with ointment and wiped His feet with her hair, whose brother Lazarus was lying sick.

3. The sisters therefore sent unto Him, saying, Lord, behold he whom Thou lovest is sick.

4. But Jesus, when He heard it, said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it.

5. Now Jesus loved Martha and her sister and Lazarus.

6. When therefore He heard that he was sick, then indeed He abode two days in the place in which He was.

7. Then after this He saith to the disciples, Let us go into Judæa again.

8. The disciples say to Him, Rabbi, even now the Jews were seeking to stone Thee, and goest Thou there again ?

9. Jesus answered, Are there not twelve hours in the

day? If anyone walk in the day, he stumbleth not, because he seeth the light of this world.

10. But if one walk in the night he stumbleth, because the light is not in him.

11. These things He said, and after this He saith to them, Lazarus our friend hath fallen asleep: but I go that I may wake him.

12. The disciples therefore said to Him, Lord, if he hath fallen asleep, he will be made whole.

13. But Jesus had spoken concerning his death: but they thought that He was speaking of the sleep of slumber.

14. Then therefore Jesus said plainly to them, Lazarus is dead.

15. And I rejoice for your sake, that ye may believe, because I was not there; but let us go unto him.

16. Thomas therefore who is called Didymus said to his fellow-disciples, Let us also go in order that we may die with Him.

17. Jesus therefore, when He came, found him having already (passed) four days in the tomb.

18. Now Bethany was near Jerusalem about fifteen furlongs off.

19. And many of the Jews had come unto Martha and Mary, that they might comfort them concerning their brother.

20. Martha therefore, when she heard that Jesus was coming, met Him: but Mary was sitting in the house.

21. Martha therefore said unto Jesus, Lord, if Thou hadst been here, my brother would not have died.

22. Even now I know that whatsoever things Thou askest of God, God will give Thee.

23. Jesus saith to her, Thy brother shall rise again.

24. Martha saith to Him, I know that he will rise again in the resurrection at the last day.

25. Jesus said to her, I am the Resurrection and the Life : he that believeth on Me, though he die, shall live :

26. and everyone that liveth and believeth on Me shall in no wise die for ever.

27. Believest thou this ? She saith to Him, Yea, Lord, I have believed that Thou art the Christ, the Son of God, (even) He that cometh into the world.

28. And having said this she went away and called Mary her sister secretly, saying, The Master is come and calleth thee.

29. She, when she heard it, rose up quickly and was coming unto Him.

30. Now Jesus had not yet come into the village, but was still in the place where Martha met Him.

31. The Jews therefore, who were with her in the house and were comforting her, when they saw Mary that she quickly rose up and went out, followed her, thinking that she was going to the tomb that she might wail there.

32. Mary therefore, when she came where Jesus was, when she saw Him, fell at His feet, saying to Him, Lord, if Thou hadst been here, my brother would not have died.

33. Jesus therefore, when He saw her wailing and the Jews wailing who had come with her, was moved with indignation in His spirit and troubled Himself,

34. and said, Where have ye laid him ? They say to Him, Lord, come and see.

35. Jesus wept.

36. The Jews therefore began to say, Behold, how He loved him.

37. But certain of them said, Could not this man, who opened the eyes of the blind, have caused that this man should not have died ?

38. Jesus therefore, being again moved with indigna-

tion within Himself, cometh unto the tomb. Now it was a cave, and a stone was lying on it.

39. Jesus saith, Take away the stone. Martha, the sister of him who had died, saith to Him, Lord, already he stinketh, for he is of the fourth day.

40. Jesus saith to her, Said I not to thee that if thou believedst thou shouldest see the glory of God ?

41. They therefore took away the stone. And Jesus lifted up His eyes, and said, Father, I thank Thee because Thou heardest Me.

42. But I knew that at all times Thou hearest Me, but because of the multitude that is standing around I said it, that they might believe that Thou sentest Me.

43. And having said these things He cried with a loud voice, Lazarus, come forth.

44. He that had died came forth, his feet and hands bound with grave-clothes, and his face had been bound round with a napkin. Jesus saith to them, Loose him and let him go.

45. Many therefore of the Jews, who came unto Mary and beheld that which He did, believed on Him.

46. But some of them went away unto the Pharisees and told them the things which Jesus had done.

47. The chief priests and the Pharisees, therefore, assembled a council, and were saying, What are we doing ? Because this man doeth many signs.

48. If we let Him alone thus, all will believe on Him, and the Romans will come and will take away both our place and our nation.

49. But a certain one of them, Caiaphas, being high priest of that year, said to them, Ye know nothing,

50. nor do ye consider that it is expedient for you that one man should die for the people and that the whole nation perish not.

51. And this he said, not of himself, but being high priest of that year he prophesied that Jesus was about to die for the nation,

52. and not only for the nation, but also that He might gather together into one all the children of God that were scattered abroad.

53. From that day therefore they took counsel to slay Him.

54. Jesus therefore no longer was walking openly among the Jews, but went away thence into the country near the wilderness, to a city called Ephraim, and there He was tarrying with the disciples.

55. And the Passover of the Jews was nigh; and many went up to Jerusalem from the country before the Passover, that they might sanctify themselves.

56. They therefore were seeking Jesus, and were saying to one another, standing in the Temple, What think ye? That He will by no means come unto the Feast?

57. And the chief priests and the Pharisees had given commandments, that if any one knew where He was he should reveal it, in order that they might seize Him.

The Last Days of the Ministry—Feast at Bethany and Anointing by Mary. Royal Entry into the Capital. Request made by the Greeks and Resulting Discourse: the Shadow of Approaching Death. His Rejection foreshadowed in Prophecy. Summary of the Result of His Public Teaching.

12. 1. Jesus therefore, six days before the Passover, came to Bethany, where was Lazarus, whom Jesus raised from the dead.

2. They made therefore a supper for Him there, and

Martha was ministering, but Lazarus was one of those who sat at table with Him.

3. Mary therefore, having taken a pound of ointment, genuine nard, very costly, anointed the feet of Jesus and wiped His feet with her hair. And the house was filled with the odour of the ointment.

4. Judas Iscariot saith therefore, one of His disciples, he that was about to betray Him,

5. Why was not this ointment sold for three hundred denarii and given to the poor?

6. But this he said, not because he cared for the poor, but because he was a thief, and having the box he used to carry away the things cast in.

7. Jesus therefore said, Let her alone, that she may keep it unto the day of My burial.

8. For the poor ye have always with yourselves, but Me ye have not always.

9. The great multitude therefore of the Jews came to know that He was there, and they came, not only because of Jesus, but also that they might see Lazarus, whom He raised from the dead.

10. But the chief priests plotted that they might kill Lazarus also,

11. for many of the Jews because of him were going and were believing on Jesus.

12. On the morrow a great multitude that came to the Feast, when they heard that Jesus was coming into Jerusalem,

13. took the boughs of the palm-trees and went forth to meet Him, and were shouting, Hosanna, blessed be He that cometh in the Name of the Lord, and, The King of Israel.

14. And Jesus, having found an ass, sat upon it, as it is written,

15. Fear not, daughter of Sion, behold, thy King cometh sitting upon a foal of an ass.

16. These things His disciples perceived not at the first, but when Jesus was glorified, then they remembered that these things had been written of Him, and that they had done these things to Him.

17. The multitude therefore was bearing witness, that was with Him when He called Lazarus out of the tomb and raised him from the dead.

18. Because of this also the multitude met Him, because they heard that He had done this sign.

19. The Pharisees therefore said among themselves, Ye behold that ye profit nothing: lo, the world hath gone away after Him.

20. Now there were certain Greeks of those who went up that they might worship at the Feast.

21. These therefore came unto Philip of Bethsaida of Galilee, and began to ask him, saying, Sir, we wish to see Jesus.

22. Philip cometh and telleth it to Andrew: Andrew cometh and Philip, and they tell Jesus.

23. And Jesus answereth them, saying, The hour hath come that the Son of Man should be glorified.

24. Verily, verily, I say to you, except the grain of wheat fall into the earth and die, it abideth itself alone: but if it dieth, it beareth much fruit.

25. He that loveth his life destroyeth it: and he that hateth his life in this world shall guard it unto life eternal.

26. If any man serve Me, let him follow Me: and where I am, there also My servant shall be. If any man serve Me, the Father will honour him.

27. Now hath My soul been troubled, and what am I to say? Father, bring Me safe out of this hour. But because of this came I unto this hour.

28. Father, glorify Thy Name. There came therefore a voice out of Heaven, I both glorified it and will glorify it again.

29. The multitude therefore, that was standing and that heard, began to say that it had thundered. Others were saying, An angel hath spoken to Him.

30. Jesus answered and said, Not for My sake hath this voice come, but for yours.

31. Now is the judgment of this world, now will the ruler of this world be cast out.

32. And I, if I be lifted up from the earth, will draw all men unto Myself.

33. But this He was saying signifying by what kind of death He was about to die.

34. The multitude therefore answered Him, We heard from the Law that the Christ abideth for ever, and how sayest Thou, the Son of Man must be lifted up ?

35. Jesus therefore saith to them, Yet a little time the Light is among you. Walk while ye have the Light, lest darkness overtake you : and he that walketh in the darkness knoweth not where he goeth.

36. While ye have the Light, believe on the Light, that ye may become sons of Light.

These things spake Jesus, and He departed and hid Himself from them.

(*End of the Public Ministry*)

Summary of its Results by the Evangelist

37. But though He had done so many signs before them they were not believing on Him,

38. that the word of Isaiah the prophet might be

fulfilled which he said, Lord, who believed our report ? And to whom was the arm of the Lord revealed ?

39. Because of this they were not able to believe, for Isaiah again said,

40. He hath blinded their eyes, and He made dull their heart, that they should not see with their eyes, and understand with their heart, and turn, and I should heal them.

41. These things said Isaiah, because he saw His glory, and he spake of Him.

42. Nevertheless, however, even of the rulers many believed on Him, but because of the Pharisees they were not making confession, lest they should be made outcasts from the Synagogue.

43. For they loved the glory of men more than the glory of God.

Our Lord's Own Summary of the Results of His Ministry

44. And Jesus cried aloud and said, He that believeth on Me, believeth not on Me. but on Him that sent Me.

45. And he that beholdeth Me, beholdeth Him that sent Me.

46. I have come as a Light into the world, in order that everyone that believeth on Me may not abide in the darkness.

47. And if anyone heareth My words and keepeth them not, I judge him not : for I came not that I might judge the world, but that I might savc the world.

48. He that rejecteth Me and that receiveth not My words hath one that judgeth him : the word which I spake, that shall judge him at the last day.

49. For I spake not from Myself, but the Father who

sent me Himself gave Me commandment what I am to say and what I am to speak,

50. And I know that His commandment is life eternal. The things therefore which I speak, as the Father hath said them to Me, so I speak.

? SECTION C

The Farewell Teachings, Chaps. 13–17

Prelude : Lesson of Loving Service, **13**. 1–17 ; *Dismissal of the Traitor*, 18–30 ; *Vital Union of the Vine and Branches*, **15**. 1–10.

13. 1. Now before the Feast of the Passover, Jesus, knowing that His hour was come that He should depart out of this world unto the Father, having loved His own that were in the world, loved them to the uttermost.

2. And as supper was beginning, the devil having already put it into his heart that Judas Iscariot, son of Simon, should betray Him, He, knowing

3. that the Father had given all things into His hands, and that He had come forth from God and was departing unto God, ariseth from the supper,

4. and layeth aside His garments, and having taken a towel He girded Himself.

5. Then He poureth water into the basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith He was girded.

6. He cometh therefore unto Simon Peter. He saith to Him, Lord, dost Thou wash my feet ?

7. Jesus answered and said to him, What I am doing thou knowest not now, but thou shalt come to know after these things.

8. Peter saith to Him, Thou shalt never wash my feet.

Jesus answered him, If I wash thee not, thou hast no part with Me.

9. Simon Peter saith to Him, Lord, not my feet only, but also my hands and my head.

10. Jesus saith to him, He that hath bathed himself has no need save to wash his feet, but is clean throughout: and ye are clean, but not all.

11. For He knew him that was betraying Him: because of this He said, Ye are not all clean.

12. When therefore He washed their feet and took His garments and sat down again, He said to them, Perceive ye what I have done to you?

13. Ye call Me Master and Lord: and ye say well, for so I am.

14. If therefore I the Lord and Master washed your feet, ye also ought to wash the feet of one another.

15. For I gave you an example, in order that as I did to you ye also may do.

16. Verily, verily, I say to you, a slave is not greater than his lord, nor one that is sent greater than he that sent him.

17. If ye know these things, blessed are ye if ye do them.

18. Not concerning you all do I speak: I know whom I chose; but (this came to pass) in order that the Scripture might be fulfilled, he that eateth bread with Me lifted up his heel against Me.

19. From henceforth I tell you before it come to pass, in order that whenever it cometh to pass ye may believe that I am (He).

20. Verily, verily, I say to you, He that receiveth whomsoever I send receiveth Me: and he that receiveth Me receiveth Him that sent Me.

21. Having said these things Jesus was troubled in

His spirit and bore witness and said, Verily, verily, I say to you that one of you shall betray Me.

22. The disciples therefore were looking on one another, being perplexed concerning whom He was speaking.

23. One of His disciples was reclining in the bosom of Jesus, whom Jesus loved.

24. Simon Peter therefore beckoneth to him and saith to him, Tell who it is of whom He speaketh.

25. He, having leaned back thus upon the breast of Jesus, saith to Him, Lord, who is it ?

26. Jesus answereth, He it is for whom I shall dip the sop, and give it him. Having therefore dipped the sop, He taketh it and giveth it to Judas, son of Simon Iscariot.

27. And after the sop then Satan entered into him. Jesus therefore saith to him, What thou art doing do more quickly.

28. But this none of those who were sitting at supper knew, to what end He said it to him. For some were thinking,

29. since Judas had the box, that Jesus was saying to him, Buy the things of which we have need for the Feast, or that he should give something to the poor.

30. Having therefore received the sop he went forth : and it was night.

31*a*. When therefore he went forth Jesus saith,—

15. 1. I am the true Vine, and My Father is the Husbandman.

2. Every branch in Me that beareth not fruit, He taketh it away, and every branch that beareth fruit, He cleanseth it that it may bear more fruit.

3. Already ye are clean because of the word which I have spoken to you.

4. Abide in Me, and I in you. As the branch cannot

bear fruit of itself except it abide in the vine, so neither can ye except ye abide in Me.

5. I am the Vine: ye are the branches. He that abideth in Me, and I in him, he beareth much fruit, for apart from Me ye can do nothing.

6. If a man abide not in Me,—he is cast out as the branch, and is withered, and they gather them, and cast them into fire, and they are burnt.

7. If ye abide in Me, and My words abide in you, ask for yourselves whatsoever ye will, and it shall be done unto you.

8. In this was My Father glorified, that ye bear much fruit, and become My disciples.

9. As the Father loved Me, I also loved you.

10. Abide ye in My love. If ye keep My commandments, ye will abide in My love, even as I have kept the commandments of My Father, and abide in His love.

The Gift of the Advocate, the Spirit of Truth, **14.** 15–24

14. 15. If ye love Me, ye will keep My commandments.

16. And I will ask the Father, and He will give you another Advocate, that He may be with you for ever,

17. (even) the Spirit of Truth, whom the world cannot receive, because it beholdeth Him not, nor perceiveth Him. Ye are coming to know Him, because He abideth with you, and is in you.

18. I will not leave you fatherless: I am coming unto you.

19. Yet a little while and the world beholdeth Me no more; but ye behold Me. Because I live, ye also shall live.

20. In that day ye shall come to know that I am in My Father, and ye in Me, and I in you.

21. He that hath My commandments and keepeth them, he it is that loveth Me. And he that loveth Me shall be loved of My Father : and I will love him and will manifest Myself to him.

22. Judas, not Iscariot, saith to Him, Lord, what hath come to pass that Thou art about to manifest Thyself to us, and not to the world ?

23. Jesus answered and said to him, If a man love Me, he will keep My word, and My Father will love him, and We will come unto him, and will make for Ourselves an abode with him.

24. He that loveth Me not keepeth not My words ; and yet the word which ye hear is not Mine but the Father's who sent Me.

The Commandment of Mutual Love, **15**. 11–16

15. 11. These things have I spoken to you that My joy may be in you, and that your joy may be fulfilled.

12. This is My Commandment, that ye love one another, as I loved you.

13. Greater love than this hath no man, that a man should lay down his life for his friends.

14. Ye are My friends, if ye do the things which I command you.

15. No longer call I you slaves, for the slave knoweth not what his lord doeth : but I have called you friends, because all things that I heard from My Father I made known to you.

16. Ye did not choose Me, but I chose you, and appointed you that ye should go and bear fruit and that your fruit should abide : that whatsoever ye ask the Father in My Name He may give it you.

The Friendship of Christ and the hatred of the World, **15.** 17—**16.** 4

17. These things I command you, that ye love one another.

18. If the world hateth you, ye are coming to know that it hath hated Me before you.

19. If ye were of the world, the world would be loving its own. But because ye are not of the world, but I chose you out of the world, because of this the world hateth you.

20. Remember the word which I said to you, A slave is not greater than his lord. If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also.

21. But all these things will they do unto you for My Name's sake, because they know not Him that sent Me.

22. If I came not and spake to them, they had not had sin : but now they have no excuse for their sin.

23. He that hateth Me hateth also My Father.

24. If I did not the works among them which no other man did, they would not have had sin. But now they have both seen and have hated both Me and My Father.

25. But (this came to pass) that the word which is written in their Law might be fulfilled, They hated Me without a cause.

26. But when the Advocate cometh whom I will send to you from the Father, the Spirit of truth that proceedeth from the Father, He shall bear witness of Me.

27. And ye also bear witness, because ye have been from the beginning with Me.

16. 1. These things have I spoken to you that ye may not be made to stumble.

2. They will make you outcasts from the Synagogue :

nay, an hour cometh that everyone that killeth you should think that he offereth service to God.

3. And these things they will do because they knew not the Father nor Me.

4. But these things have I spoken to you in order that when their hour cometh ye may remember them, that I told you. But these things I told you not from the beginning, because I was with you.

The Advocate—His Coming and Work : To convict the World ; To guide the Disciples ; To glorify Christ, **16.** 5–15

5. But now I go unto Him that sent Me, and none of you asketh Me, Whither goest Thou ?

6. But because I have spoken these things to you, sorrow hath filled your heart.

7. But I tell you the truth, it is expedient for you that I go away. For if I go not away, the Advocate will not come unto you : but if I depart, I will send Him unto you.

8. And when He is come He will convict the world in respect of sin, and in respect of righteousness, and in respect of judgment.

9. In respect of sin, indeed, because they believe not on Me.

10. And in respect of righteousness, because I go unto the Father and ye behold Me no more.

11. And in respect of judgment, because the ruler of this world hath been judged.

12. I have yet many things to say to you, but ye are not able to carry them away now.

13. But when He cometh, the Spirit of Truth, He will guide you into all the truth. For He will not speak

from Himself, but whatsoever things He shall hear will He speak, and He will reveal to you the things that are to come.

14. He will glorify Me, because He will take of that which is Mine, and will reveal it to you.

15. All things that the Father hath are Mine : because of this said I that He taketh of that which is Mine, and will reveal it to you.

The New Sight of Christ : Sorrow changed into Joy ; Answering of Prayer ; Complete Revelation, **16.** 16–end

16. A little while and ye behold Me no more, and again a little while and ye shall see Me.

17. Some of His disciples said therefore to one another, What is this that He saith to us, A little while and ye behold Me not, and again a little while and ye shall see Me ? And, I go unto the Father ?

18. They were saying therefore, What is this that He saith, the little while ? We know not what He speaketh.

19. Jesus perceived that they were wishing to ask Him, and said, Do ye inquire among yourselves concerning this, because I said, A little while and ye behold Me not, and again a little while and ye shall see Me ?

20. Verily, verily, I say to you that ye shall wail and lament, but the world shall rejoice. Ye shall be sorrowful, but your sorrow shall be turned into joy.

21. The woman when she is in travail hath sorrow, because her hour is come : but when she bringeth forth the child, she no longer remembereth the tribulation because of her joy that a man is born into the world.

22. And ye now therefore have sorrow indeed, but I will see you again, and your heart shall rejoice, and your joy no one shall take from you.

23. And in that day ye shall ask me nothing.

Verily, verily, I say to you, Whatsoever ye ask the Father, He will give it you in My Name.

24. Hitherto ye asked nothing in My Name : ask, and ye shall receive, that your joy may be fulfilled.

25. These things have I spoken to you in similitudes : an hour cometh when no longer in similitudes shall I speak to you, but shall announce to you plainly concerning the Father.

26. In that day ye shall ask for yourselves in My Name, and I say not to you that I will make request of the Father for you.

27. For the Father Himself loveth you, because ye have loved Me and have believed that I came forth from God.

28. I came forth out of the Father, and have come into the world : again, I leave the world and go unto the Father.

29. His disciples say, Lo, now speakest Thou plainly, and tellest no similitude.

30. Now know we that Thou knowest all things, and hast no need that anyone should ask Thee. By this we believe that Thou camest forth from God.

31. Jesus answered them, Do ye now believe ?

32. Lo, an hour cometh and hath come that ye be scattered each to his own, and that ye leave Me alone : and yet I am not alone, because the Father is with Me.

33. These things have I spoken to you that in Me ye may have peace. In the world ye have tribulation : but be of good cheer, I have overcome the world.

The Past and Coming Glorification of God in Christ. Imminent Departure : the New Commandment repeated. St. Peter's Eagerness to follow checked, **13**. 31–38.

13. 31*b*. Now is the Son of Man glorified, and God is glorified in Him.

32. And God shall glorify Him in Himself, and straightway shall He glorify Him.

33. Little children, yet a little while am I with you : ye shall seek Me, and as I said to the Jews, Where I go ye cannot come, to you also I say it now.

34. A new commandment give I to you that ye love one another, as I loved you that ye also love one another.

35. By this shall all men come to know that ye are My disciples, if ye have love one to another.

36. Simon Peter saith to Him, Lord, whither goest Thou ? Jesus answered, Whither I go thou canst not follow Me now, but thou shalt follow afterwards.

37. Peter saith to Him, Lord, why cannot I follow Thee now ? I will lay down my life for Thee.

38. Jesus answereth, Wilt thou lay down thy life for Me ? Verily, verily, I say to thee, A cock shall not crow until thou deny Me thrice.

The Many Abodes awaiting the Faithful hereafter. The Difficulty of St. Thomas—the Way. The Difficulty of St. Philip—the Sight of the Father, **14**. 1–14.

14. 1. Let not your heart be troubled : believe in God, believe also in Me.

2. In My Father's house are many abodes : and if it were not so, I would have told you ; for I go to prepare a place for you,

3. And if I go and prepare a place for you, I am coming again and will receive you unto Myself, that where I am ye also may be.

4. And whither I go, ye know the way.

5. Thomas saith to Him, Lord, we know not whither Thou goest: how know we the way?

6. Jesus saith to him, I am the Way, and the Truth, and the Life. No man cometh unto the Father save through Me.

7. If ye had come to know Me, ye would have come to know My Father also: from henceforth ye are coming to know Him, and ye have seen Him.

8. Philip saith to Him: Lord, show us the Father, and it sufficeth us.

9. Jesus saith to him, So long a time have I been with you and yet thou hast not come to know Me, Philip? He that hath seen Me hath seen the Father. How sayest thou, Show us the Father?

10. Believest thou not that I am in the Father, and that the Father is in Me? The words which I say to you I speak not from Myself: but the Father abiding in Me doeth His works.

11. Believe Me that I am in the Father and the Father is in Me: or else believe Me because of the very works.

12. Verily, verily, I say to you, he that believeth in Me, the works which I am doing he also shall do, and greater works than these shall he do, because I depart unto the Father.

13. And whatsoever ye shall ask in My Name, this will I do, that the Father may be glorified in the Son.

14. If ye ask anything in My Name, this will I do.

Solemn Conclusion :
The Advocate : the Holy Spirit as Teacher.
Legacy of Peace and Joy.
Approach of the Prince of this World.
Christ's Loving Obedience to the Father
14. 25–*end.*

25. These things have I spoken to you while yet abiding with you.

26. But the Advocate, the Holy Spirit whom the Father will send in My Name, He shall teach you all things, and will bring to your remembrance all things that I said to you.

27. Peace I leave to you, My peace I give to you : not as the world giveth give I to you.

28. Let not your heart be troubled, nor let it be fearful. Ye heard that I said to you, I depart and am coming unto you.

If ye were loving Me ye would rejoice because I depart unto the Father, because the Father is greater than I.

29. And now I have told you before it cometh to pass, in order that whenever it cometh to pass ye may believe.

30. No longer shall I speak many things with you, for the ruler of the world cometh, and in Me hath nothing.

31. But that the world may come to know that I love the Father, and as the Father gave Me commandment so I do.

Arise, let us go hence.

The High-priestly Prayer, **17**

(*a*) *For Himself : The complete fulfilment of His eternal Purpose* (1–5).

(*b*) *For the Disciples :*
Preamble :
They have accepted His revelation (6–8).
They are specially given to Him as His own (9–10).
Petitions ;
Commendation of them to the Father's care (11–13) ;
For their preservation (14–15).
For their consecration (16–19).
(*c*) *For the Whole Church :*
For visible unity as witness to the world (20–23).
For admission to His presence hereafter (24).
(*d*) *Conclusion : The Revelation of the Father by the Son and its results* (25, 26).

17. 1. These things spake Jesus, and having lifted up His eyes to heaven He said, Father, the hour hath come : glorify Thy Son, that the Son may glorify Thee ;
2. even as Thou gavest Him authority over all flesh, in order that whatsoever Thou hast given Him He shall give to them life eternal.
3. And this is the eternal life, that they come to know Thee the only true God, and Him whom Thou didst send, (even) Jesus Christ.
4. I glorified Thee upon the earth, having accomplished the work which Thou hast given Me that I should do it.
5. And now glorify Thou Me, Father, with Thyself [by Thy side] with the glory which I had with Thee before the world was.
6. I manifested Thy Name to the men whom Thou gavest Me out of the world. Thine they were, and to Me Thou gavest them, and they have kept Thy word.

7. Now have they come to know that all things that Thou gavest Me are from Thee.

8. For the words which Thou gavest Me I have given them, and they themselves received them and came to know of a truth that I came forth from Thee, and they believed that Thou sentest Me.

9. For them I make request: not for the world do I make request, but for those whom Thou hast given Me, for they are Thine:

10. and all things that are Mine are Thine, and Thine are Mine, and I have been glorified in them.

11. And no longer am I in the world, and these are in the world, and I come unto Thee. Holy Father, keep them in Thy Name which Thou hast given Me, that they may be one, even as We (are).

12. When I was with them I was keeping them in Thy Name which Thou hast given Me, and I guarded them, and none of them perished but the son of perdition, that the Scripture might be fulfilled.

13. But now I come unto Thee, and these things I speak in the world that they may have My joy fulfilled in themselves.

14. I have given them Thy word and the world hated them, because they are not of the world, even as I am not of the world.

15. I ask not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the Evil One.

16. They are not of the world, even as I am not of the world.

17. Consecrate them with the truth: Thy word is truth.

18. As Thou sentest Me into the world, I also sent them into the world:

19. and on their behalf I consecrate Myself, that they also may be consecrated with truth.

20. And not for these only do I make request, but also for those who believe on Me through their word,

21. that they all may be one, even as Thou, Father, art in Me and I in Thee, that they themselves also may be (one) in Us, that the world may believe that Thou sentest Me.

22. And I have given them the glory which Thou hast given Me, that they may be one, even as We are one.

23. I in them and Thou in Me, that they may be perfected into one, that the world may come to know that Thou sentest Me and lovedst them even as Thou lovedst Me.

24. Father, that which Thou hast given Me, I will that, where I am, they also may be with Me : that they may behold My glory, which Thou hast given Me because Thou lovedst Me before the foundation of the world.

25. O righteous Father, and yet the world knew Thee not, but I knew Thee, and these knew that Thou sentest Me.

26. And I made known to them Thy Name and will make it known, that the love wherewith Thou lovedst Me may be in them, and I in them.

SECTION D

The Victory through Death, Chaps. 18–20.

(1) *The Condemnation :*
  (a) *Betrayal and Arrest.*
  (b) *St. Peter. Jewish Trial. Annas and Caiaphas.*
  (c) *Roman Trial in Seven Scenes.*

18. 1. Having said these things, Jesus went forth with His disciples across the Ravine of the Cedars, where there was a garden, into which He Himself entered and His disciples.

2. And Judas also, who was betraying Him, knew the place, because Jesus often resorted thither with His disciples.

3. Judas, therefore, having received the cohort and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons.

4. Jesus, therefore, knowing all the things that were coming upon Him, went forth, and saith to them, Whom seek ye ?

5. They answered Him, Jesus the Nazarene. He saith to them, I am He. And Judas also, who was betraying Him, was standing with them.

6. When therefore He said to them, I am He, they went back and fell on the ground.

7. Again therefore He asked them, Whom seek ye ? And they said, Jesus the Nazarene.

8. Jesus answered, I told you that I am He ; if therefore ye are seeking Me, allow these to depart :

9. (that the word which He said might be fulfilled, Those whom Thou hast given Me, I lost none of them.)

10. Simon Peter therefore, having a sword, drew it and smote the slave of the high priest and cut off his right ear. And the name of the slave was Malchus.

11. Jesus said therefore to Peter, Put the sword into the sheath : the cup which the Father hath given Me, shall I in no wise drink it ?

12. The cohort therefore and the military tribune and the officers of the Jews arrested Jesus and bound Him,

13. and led Him to Annas first, for he was father-in-law of Caiaphas, who was high priest of that year.

14. Now it was Caiaphas who counselled the Jews that it was expedient that one man should die for the people.

15. And Simon Peter was following Jesus, and another disciple. And that disciple was known to the high priest, and went in with Jesus into the court of the high priest ;

16. but Peter was standing by the door outside. The other disciple therefore, the acquaintance of the high priest, went out and spoke to the portress and brought in Peter.

17. The maidservant, the portress, saith therefore to Peter, Art thou also (one) of the disciples of this man ? He saith, I am not.

18. Now the slaves and the officers were standing, having made a charcoal fire, because it was cold, and they were warming themselves. And Peter also was standing with them and warming himself.

25*b*. They said therefore to him, Art thou also (one) of His disciples ? He denied, and said, I am not.

26. One of the slaves of the high priest, being a kins-

man of him whose ear Peter cut off, saith, Did I not see thee in the garden with Him ?

27. Again therefore Peter denied : and straightway a cock crew.

Trial before Annas

19. The high priest therefore asked Jesus concerning His disciples and concerning His teaching.

20. Jesus answered him, I have spoken openly to the world : I always taught in synagogue and in the Temple, where all the Jews come together, and in secret I spake nothing.

21. Why askest thou Me ? Ask those who have heard what I spake to them : lo, these know the things which I said.

22. And when He had said these things, one standing by of the officers gave Jesus a blow, saying, Thus dost Thou answer the high priest ?

23. Jesus answered him, If I spoke ill, bear witness of the evil ; but if well, why smitest thou Me ?

24. Annas therefore sent Him bound unto Caiaphas the high priest.

The Trial before Pilate, in Seven Scenes

(1) *Outside the Prætorium*

28. They lead therefore Jesus from Caiaphas to the Prætorium : and it was early in the morning : and they themselves entered not into the Prætorium, that they might not be defiled but might eat the Passover.

29. Pilate therefore went forth outside unto them and saith, What accusation bring ye against this man ?

30. They answered and said to him, If this man were

not an evil-doer, we should not have delivered Him to thee.

31. Pilate said therefore to them, Take ye Him, and according to your law judge Him. The Jews said to him, It is not lawful for us to put any man to death ;

32. that the word of Jesus might be fulfilled which He said, signifying by what kind of death He was about to die.

(2) *Inside the Prætorium*

33. Pilate therefore again entered into the Prætorium, and called Jesus and said to Him, Art Thou the King of the Jews ?

34. Jesus answered, Of thyself sayest thou this, or did others say it to thee concerning Me ?

35. Pilate answered, Am I a Jew ? Thine own nation and the high priests delivered Thee to me. What didst Thou do ?

36. Jesus answered, My Kingdom is not of this world : if My Kingdom were of this world, My servants would be fighting in order that I should not be delivered to the Jews ; but now is My Kingdom not from hence.

37. Pilate said therefore to Him, So then Thou art a King ? Jesus answered, Thou sayest that I am a King. To this end have I been born, and to this end have I come into the world, that I may bear witness to the truth. Everyone that is of the truth heareth My voice. Pilate saith to Him, What is truth ?

(3) *Outside the Prætorium*

38. And having said this he again went forth unto the Jews, and saith to them, I find no fault in Him.

39. But ye have a custom that I should release one to you at the Passover : do ye wish therefore that I release to you the King of the Jews ?

40. They shouted out therefore again saying, Not this man, but Barabbas.

Now Barabbas was a robber.

(4) *Inside the Prætorium*

19. 1. Then therefore Pilate took Jesus and scourged Him.

2. And the soldiers, having woven a crown of thorns, set it upon His head, and they put upon Him a purple garment ;

3. and they were coming unto Him and were saying, Hail, King of the Jews ! And they were giving Him blows.

(5) *Outside the Prætorium*

4. And Pilate went forth again outside and saith to them, Behold, I bring Him to you outside, that ye may know that I find no fault in Him.

5. Jesus therefore went forth again outside, wearing the crown of thorns and the purple garment. And he saith to them, Behold the Man.

6. When therefore the chief priests and the officers saw Him, they shouted, saying, Crucify (Him), crucify (Him).

Pilate saith to them, Take ye Him and crucify Him, for I find no fault in Him.

7. The Jews answered him, We have a law, and according to the law He ought to die, because He made Himself Son of God.

(6) *Inside the Prætorium*

8. When therefore Pilate heard this saying, he was the more afraid,

9. and entered into the Prætorium again and saith to Jesus, Whence art Thou ?

But Jesus gave him no answer.

10. Pilate therefore saith to Him, Speakest Thou not to me ? Knowest Thou not that I have authority to release Thee, and I have authority to crucify Thee ?

11. Jesus answered him, Thou hadst no authority against Me, if it had not been given thee from above : therefore he that delivered Me to thee hath greater sin.

(7) *Outside the Prætorium*

12. Upon this Pilate was seeking to release Him, but the Jews shouted saying, If thou release this man, thou art not a friend of Cæsar. Everyone that maketh himself a King rebelleth against Cæsar.

13. Pilate therefore, when he heard these words, brought Jesus outside, and sat upon the judgment-seat, going into a place called Pavement, but in Hebrew, Gabbatha.

14. And it was the Preparation of the Passover : it was about the sixth hour. And he saith to the Jews, Behold your King.

15. They therefore shouted, Away with Him, away with Him, crucify Him.

Pilate saith to them, Am I to crucify your King ?

The chief priests answered, We have no King but Cæsar.

16. Then therefore he delivered Him to them that He should be crucified.

The Death. Seven Events

(1) *The Crucifixion*

17. They took therefore Jesus : and bearing for Himself the cross He went forth to the place called the Place of a Skull, which is called in Hebrew Golgotha,

18. where they crucified Him, and with Him two others on this side and on that, but Jesus in the midst.

(2) *The Title*

19. And Pilate also wrote a title and put it on the cross ; and it was written, Jesus the Nazarene, the King of the Jews.

20. This title therefore many of the Jews read, because the place was near the city where Jesus was crucified : and it was written in Hebrew, Latin, Greek.

21. The chief priests of the Jews began therefore to say to Pilate, Write not, the King of the Jews, but that He said, I am the King of the Jews.

22. Pilate answered, What I have written I have written.

(3) *The Casting of Lots over the Seamless Robe*

23. The soldiers therefore, when they crucified Jesus, took His garments and made four parts, to each soldier a part, and His tunic.

Now the tunic was seamless, woven from the top throughout.

24. They said therefore to one another, Let us not rend it, but let us cast lots concerning it whose it shall be : that the Scripture might be fulfilled,

> They divided My garments among themselves,
> And upon My vesture they cast a lot.

(4) *The Mother of Jesus committed to the Disciple's Care*

25. The soldiers therefore did these things : but there were standing by the cross of Jesus His Mother, and the sister of His Mother, Mary the (wife) of Klopas, and Mary Magdalene.

26. Jesus therefore, when He saw His Mother and the disciple standing near whom He loved, saith to His Mother, Lady, behold Thy son.

27. Then He saith to the disciple, Behold thy mother. And from that hour the disciple took her to his own home.

(5) *The Death*

28. After this, Jesus, knowing that already all things had been finished, that the Scripture might be fulfilled, saith, I thirst.

29. A vessel was standing full of sour wine. Having therefore put a sponge full of the sour wine upon hyssop, they brought it to His mouth.

30. When therefore He received the sour wine, Jesus said, It hath been finished. And when He had bowed His head He gave up His spirit.

(6) *The Piercing of His Side*

31. The Jews therefore, since it was the Preparation, in order that the bodies might not remain on the cross on the Sabbath, for the day of that Sabbath was a great day, asked Pilate that their legs might be broken and that they might be taken away.

32. The soldiers therefore came, and broke the legs of the first and of the other who was crucified with Him.

33. But when they came unto Jesus, when they saw Him already dead, they broke not His legs.

34. But one of the soldiers with a spear gashed His side, and there came forth straightway blood and water.

35. And he that hath seen hath borne witness, and his witness is true, and he (He) knoweth that he speaketh truth, that ye also may believe.

36. For these things came to pass that the Scripture might be fulfilled, A bone of him shall not be broken.

37. And again another Scripture saith, They shall look on Him whom they pierced.

(7) *The Burial*

38. And after these things Joseph of Arimathæa asked Pilate, being a disciple of Jesus, but a hidden one because of the fear of the Jews, that he might take away the body of Jesus : and Pilate gave permission. He came therefore and took away His body.

39. And Nicodemus also came, he that came unto Him by night at the first, bringing a roll of myrrh and aloes about a hundred pounds.

40. They took therefore the body of Jesus and bound it with grave clothes with the spices, as is the custom of the Jews to bury.

41. And there was in the place where He was crucified a garden, and in the garden a new tomb, in which no man had yet been laid.

42. There, therefore, because of the Preparation of the Jews, because the tomb was near, they laid Jesus.

The Victory. Seven Events

(1) *The Empty Tomb. Mary Magdalene*

20. 1. And on the first day of the week Mary Magdalene cometh early in the morning, while it was yet dark,

to the tomb, and seeth the stone taken away from the tomb.

2. She runneth therefore and cometh unto Simon Peter and unto the other disciple whom Jesus loved, and saith to them, They took away the Lord out of the tomb, and we know not where they laid Him.

(2) *The Empty Tomb. Simon Peter and the other Disciple*

3. Peter therefore went forth, and the other disciple, and they were coming to the tomb.

4. And the two were running together : and the other disciple ran on more quickly than Peter, and came first to the tomb.

5. And when he had stooped down, he seeth the linen clothes lying, nevertheless he went not in.

6. Simon Peter also therefore cometh following him, and went into the tomb :

7. and beholdeth the linen clothes lying, and the napkin, which was upon His head, not lying with the linen clothes, but wrapped up apart (and moved) into one place.

8. Then therefore the other disciple also went in who came first to the tomb, and he saw and believed.

9. For not yet knew they the Scripture that He must rise again from the dead.

10. The disciples went away therefore again unto their own homes.

(3) *The Risen Lord appears to Mary Magdalene*

11. But Mary was standing by the tomb outside, wailing. When therefore she was wailing she stooped (looking) into the tomb,

12. and beholdeth two angels in white garments sitting one by the head and one by the feet, where the body of Jesus had lain.

13. And they say to her, Woman, why wailest thou? She saith to them, They took away my Lord, and I know not where they laid Him.

14. Having said these things she turned backwards, and beholdeth Jesus standing, and knew not that it was Jesus.

15. Jesus saith to her, Woman, why wailest thou? Whom seekest thou? She, thinking that it was the gardener, saith to Him, Sir, if thou didst carry Him away, tell me where thou laidst Him, and I will take Him away.

16. Jesus saith to her, Mary. She turned and saith to Him in Hebrew, Rabboni (which is to say, Master).

17. Jesus saith to her, Touch Me not, for I have not yet ascended unto the Father, but go unto My brethren and say to them, I ascend unto My Father and your Father, and My God and your God.

18. Mary Magdalene cometh announcing to the disciples, I have seen the Lord, and that He had said these things to her.

(4) *The Risen Lord appears to the Disciples*

19. When therefore it was evening on that day the first day of the week, and when the doors had been shut where the disciples were because of the fear of the Jews, Jesus came into the midst and stood, and saith to them, Peace be to you.

20. And when He had said this He showed them both His hands and His side. The disciples rejoiced therefore when they saw the Lord.

(5) *The Commission and Gift of the Holy Spirit*

21. Jesus said therefore again to them, Peace be to you. As the Father hath sent Me, I also send you.

22. And when He had said this He breathed upon them and saith to them, Receive ye Holy Spirit.

23. Whosesoever sins ye remit, they have been remitted unto them. Whosesoever sins ye retain, they have been retained.

(6) *The Doubt of Thomas*

24. But Thomas, one of the Twelve, who is called Didymus, was not with them when Jesus came.

25. The other disciples began therefore to say to him, We have seen the Lord.

But he said to them, Except I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will in no wise believe.

(7) *Thomas convinced*

26. And after eight days His disciples were again within, and Thomas with them. Jesus cometh when the doors had been shut, and stood, (going) into the midst, and said, Peace be to you.

27. Then He saith to Thomas, Bring thy finger hither, and see My hands, and bring thy hand and put it into My side, and be not unbelieving, but believing.

28. Thomas answered and said, My Lord and my God.

29. Jesus saith to him, Because thou hast seen Me hast thou believed? Blessed are they that saw not, and yet believed.

Conclusion of the Gospel

30. Many other signs therefore did Jesus before the disciples, which have not been written in this book:

31. but these have been written in order that ye may (continue to) believe that Jesus is the Christ the Son of God, and that believing ye may (continue to) have life in His Name.

APPENDIX Chap. 21

The Risen Lord appears by the Sea of Galilee

(1) *The Marvellous Draught of Fishes*

21. 1. After these things Jesus manifested Himself again to the disciples at the Sea of Tiberias: and He manifested Himself thus.

2. There were together Simon Peter and Thomas who is called Didymus, and Nathanael of Cana of Galilee and the sons of Zebedee, and two others of His disciples.

3. Simon Peter saith to them, I go a-fishing: they say to him, We also are coming with thee. They went forth and entered into the boat, and in that night they caught nothing.

4. And when early dawn was now coming on, Jesus stood upon the beach: the disciples nevertheless knew not that it was Jesus.

5. Jesus therefore saith to them, Children, have ye aught to eat (with bread)? They answered Him, No.

6. And He said to them, Cast the net on the right side of the boat, and ye will find. They cast therefore, and no longer were they able to draw it for the multitude of the fishes.

7. That disciple whom Jesus loved saith therefore to Peter, It is the Lord.

Simon Peter therefore, when he heard that it was the Lord, girt upon him his coat, for he was naked, and cast himself into the sea.

8. But the other disciples came with the little boat, for they were not far from the land, but about two hundred cubits off, dragging the net (full) of the fishes.

(2) *The Meal on the Shore*

9. When therefore they went forth upon the land they see a charcoal fire laid and a fish lying thereon and bread.

10. Jesus saith to them, Bring some of the fishes which ye have now taken.

11. Simon Peter went therefore on board and dragged the net to the land full of great fishes, a hundred and fifty-three : and though they were so many the net was not rent.

12. Jesus saith to them, Come (and) breakfast. None of the disciples dared to question Him, Who art Thou ? knowing that it was the Lord.

13. Jesus cometh and taketh the bread and giveth it to them, and the fish in like manner.

14. This third time now was Jesus manifested to the disciples when He had risen from the dead.

(3) *Peter commissioned anew*

15. When therefore they had breakfasted, Jesus saith to Simon Peter, Simon, son of John, lovest thou Me more than these ? He saith to Him, Yea, Lord, Thou knowest that I love Thee. He saith to him, Feed My lambs.

16. He saith to him again a second time, Simon, son of John, lovest thou Me ? He saith to Him, Yea, Lord, Thou knowest that I love Thee. He saith to him, Shepherd My sheep.

17. He saith to him the third time, Simon, son of

John, lovest thou Me? Peter was grieved because He said to him the third time, Lovest thou Me? And he said to Him, Lord, Thou knowest all things; Thou perceivest that I love Thee. Jesus saith to him, Feed My sheep.

(4) *Peter's Martyrdom predicted*

18. Verily, verily, I say to thee, when thou wast young (younger), thou didst gird thyself and walk where thou wouldst: but when thou becomest old, thou shalt stretch forth thy hands, and another shall gird thee and shall take thee whither thou wouldest not.

19. And this He said signifying by what kind of death he should glorify God.

And when He had said this He saith to him, Follow Me.

(5) *The Supposed Predicted Survival of the Beloved Disciple*

20. Peter turned and seeth the disciple whom Jesus loved following, who also leaned back at the Supper on to His breast and said, Lord, who is it that betrayeth Thee?

21. When Peter therefore saw him, he saith to Jesus, Lord, and this man what?

22. Jesus saith to him, If I will that he abide till I come, what is it to thee? Follow thou Me.

23. This saying went forth therefore unto the brethren, that that disciple dieth not. But Jesus said not to him that he dieth not, but, If I will that he abide till I come, what is it to thee?

(6) *The Declaration of the Ephesian Church regarding the Author*

24. This is the disciple who beareth witness concerning these things and wrote these things, and we know that his witness is true.

(7) *The Editor's Declaration regarding the Abundant Material*

25. And there are also many other things which Jesus did, if the which be written one by one, I think that not even the world itself would hold the books (that should be) written.

PART III

COMMENTARY

SECTION A

COMMENTARY

1. 1. *In the beginning.* These are the opening words of Genesis, chap. i. which is a kind of Psalm of the making of Man, leading up to the coming of Abraham, the friend of God, the father of the faithful, the ancestor of the Friends of God.

The noble Psalm which is the glorious Prologue to the Gospel of St. John was deliberately written as a parallel to the earlier hymn of Creation. It begins with the same words " In the beginning " and carries on the thought of the Creative Word of God, " And God said." It is a hymn of the creation of the new man, leading up to the coming of the Christ, the spiritual ancestor of the new race of children of God, those who are in spirit united to Christ, who are born, not by natural descent as were the sons of Abraham, but by a spiritual paternity, begotten of *God.*

The Word, Logos.

The Greek term Logos has the twofold meaning of Word and Reason. In the New Testament it is used as a personal title of the pre-existent Christ by St. John alone, who employs the name in this chapter and in the opening verse of his First Epistle ; but we find it also used by Ignatius, Bishop of Antioch, martyred about A.D. 110, so that it is very probable that the use of this

name, with the corresponding teaching, prevailed extensively in the Churches of Asia Minor in the first century. It has been recently contended by the late Professor Burney that the Logos-doctrine had been widely taught by St. John, first at Antioch perhaps, afterwards elsewhere, long before his Gospel was published at Ephesus towards the close of the first century A.D.

In this doctrine three streams of thought regarding the Divine action in the world appear to meet :

(*a*) The distinctive teaching of St. John, to which correspond important Christological utterances of St. Paul and the writer of the Epistle to the Hebrews.

Examples are :

Philippians **2**. 6, " Who being in the form of God counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men."

1 Corinthians **1**. 24, " Christ the Power of God and the Wisdom of God."

Hebrews **1**. 1–3, " God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days *spoken unto us in a Son*, whom He appointed heir of all things, through whom also He made the worlds ; who, being the effulgence of His glory and the very impress of His substance, and upholding all things by the *Word* of His power, when He had made purification of sins, sat down on the right hand of the Majesty on high."

(*b*) The second stream of thought was the Platonic and Stoic conception, worked out quite apart from the Hebrew religious idea of the Word of God, of the Logos as the inner Reason of the Universe by which the whole is pervaded and guided. Having found that in the sciences, especially in geometry, in which the Greeks

had made great progress, accurately trained human reason had achieved results which were *verified by experiment*, they became convinced not only of the validity of human reason, but also of the rationality of the Universe, and believed that ultimately the whole nature of things would become intelligible to man, and capable of being expressed in terms of human thought. From this they rose to the lofty conception of Divine Reason—the Logos—permeating and controlling all things ; and they believed that in the faculty of Reason man shared to some small degree the nature of God.

It is important to realise that these views of God and the World were not, in the first century A.D., held merely by coteries of philosophers, but were widely known and accepted by thoughtful men of all classes of the Pagan world, at least in the eastern parts of the Græco-Roman Empire : so that when St. John was giving his teaching regarding the Logos to Hellenistic Jews and to Gentiles, he was dealing with an idea and a term already familiar to them.

(*c*) *In Jewish religious thought*, quite independently, a parallel development had been proceeding in Palestine itself.

In the Old Testament we find the Word or Wisdom of God personified as the Agent by whom God's will is communicated to men and acts upon them. Examples occur in the Psalms :

107. 20. " He sendeth His Word, and healeth them."
147. 15. " His Word runneth very swiftly."

In Proverbs, chapter **8**, Divine Wisdom is personified in striking language :

" The Lord possessed Me in the beginning of His way,

Before His works of old.
I was set up from everlasting, from the beginning,
Or ever the earth was. . . .
Then I was by Him as a master workman :
And I was daily His delight."

The process of personifying Divine Wisdom was carried still farther in the non-canonical books like Ecclesiasticus (180 B.C.) and the Book of Wisdom (100 B.C.), e.g. Wisdom **18.** 15, " Thine all-powerful Word leaped from heaven out of the royal throne . . . bearing as a sharp sword thine unfeigned commandment."

Finally in the Targums, or Aramaic paraphrases of the Old Testament, which were in use in our Lord's time though not yet written down, the " Word (Memra) of God " was regularly substituted for " God," as the Divine Agent in human affairs. Thus instead of " God called unto Adam " the Targum read " the Word of the Lord called unto Adam."

. . . . . .

(*d*) Taking advantage of the ambiguity of the Greek word Logos, Jewish-Alexandrian speculative thinkers, especially Philo who wrote at Alexandria about the time of our Lord's ministry, combined this Jewish teaching with Platonic and Stoic conceptions ; and it has been argued by many that St. John followed Philo in this blending of Jewish religious thought with Greek philosophical speculation.

And it must be admitted that Christian philosophers of the early centuries, starting from Justin Martyr (who wrote about A.D. 140 to 150), have generally taken this view, i.e. that St. John combined the Alexandrian sense of *Reason* with the Palestinian sense of *Word*. It may well be that the Alogoi, in their rejection of the Johannine

books, were strongly influenced by what may have seemed to them also an undesirable blending of philosophy with religion.

Nevertheless, we contend that a study of St. John's Gospel does not bear out this view ; that his thought throughout is that of the Palestinian sense of " Word," i.e. the living expression of the nature and will of God. In this Gospel, Christ is declared again and again to be *sent* by the Father ; He is the Divine Only-begotten who *interprets* the Father so completely that to see Him is to see the Father. And when our Lord is seriously asked who He is, He replies (in St. John, 8. 35) : " *Altogether what I am even* speaking unto you. . . . He that sent Me is true, and what I have heard from Him, this am I speaking *into* the world." It is as if He had said : " Do not ask Me who I am apart from My mission. *I am my message*, the Living Message of the Father, wholly self-surrendered to Him."

1. 3. " Through," not " by." The same mistranslation occurs in our version of the Nicene Creed.

3, 4. Westcott & Hort's Greek Testament punctuates this passage differently (see R.V. marg.).

Their punctuation, strongly supported by ancient MSS. and versions, and also by early Christian writers, would make the passage run :

" All things were made through Him : and apart from Him was made not even one thing. That which hath been made in Him was life : and the life was the light of men."

Westcott gives : " That which hath been made was life in Him," i.e. created things were eternally living in the Mind of God before their actual creation.

Either sense is extremely obscure : the usual punctuation fits the parallelism of this psalm much better.

5. Darkness in the moral sense is peculiar to St. John.

Compare 1 John **1.** 5, " God is light, and in Him is no darkness at all."

κατέλαβεν may mean either (1) " overtook " or " overcame " (as in R.V. marg.) ; the Greek Fathers so understood the word, and this agrees with St. John's own use of it in **12.** 35, " Walk while ye have the light, that darkness overtake (or overcome) you not."

Or it may mean (2) " apprehended " i.e. " the darkness understood it not " and so rejected it. But this interpretation sacrifices the imagery of the conflict between darkness and light, and the correspondence with **12.** 35.

Verses 6, 7, 8 seem displaced here ; and as we have good evidence of other displacements of the text of this Gospel we have ventured to put these verses before verse 18.

9. The A.V. translation is defensible, but it is also grammatically possible to render the verse : " He was the true Light that, coming into the world, lighteth every man."

10. " Through Him," not " by Him." " And the world knew Him not " ; " and " means here " and yet," a Hebraism common in St. John's Gospel.

" True," " world," " witness " are favourite words of St. John. By " truth " he often means the innermost reality of the Universe on which Christians are privileged to lay hold.

" World " he sometimes uses in the ordinary sense of the ordered system of things, but more commonly to him " the world " represented, firstly, the anti-Christian Jewish environment of the early believers, and, secondly, their heathen surroundings.

Both these " worlds " are regarded as being hostile to the true God, or if not actively hostile, blind to His presence and action.

11. " He came to His own (home) and (yet) His own (people) received Him not."

For the meaning of εἰς τὰ ἴδια, to his own home,

compare **19**. 27, " And from that hour the disciple took her to his own home."

12. " A *right* to become children of God," not " power" as in A.V.

The " children of God " are the new race of men linked to Christ, contrasted with the old race linked to Adam. The next verse goes on to declare that they are children of God by a spiritual generation and kinship, " not begotten of bloods [i.e. mingling of blood of father and mother], nor by the will of flesh [i.e. unregenerate human nature], nor by the will of a husband, but of God."

" *To them that believe on His Name* "

Here St. John gives in brief the way by which men of the old race become members of the new race, in process of transformation into the likeness of the Son of God, who came " that He might be the first-born among many brethren " (Romans **8**. 29). Compare also Hebrews **2**. 10, " For it became Him, for whom are all things, and through whom are all things, in bringing many sons unto glory to make the Author of their salvation perfect through sufferings." *To believe on* (πιστεύειν εἰς) has a special meaning both in St. John's writings and elsewhere in the New Testament.

To believe a person is merely to accept the truth of his statements. *To believe that God is* means only to accept the fact of His existence ; St. James says that the demons do this and tremble, but that for them is all.

But to *believe on a person* has the force of whole-hearted devotion to him, to be a loyal follower of him in all things. To believe on the Lord Jesus Christ, then, is to link our lives to His life, to be spiritually united with Him, to give ourselves wholly to His Cause. St. Paul's

teaching is identical with this : he uses the noun " faith " (πίστις) in the same sense. By it he does not mean belief *about* God or Christ, something of a purely intellectual character, but whole-hearted loyalty, total self-surrender.

His Name

This is a Hebrew use of the word. To us a name is a mere label or sign by which a person is designated : to Hebrews the Name of God meant His revealed Nature and Personality. In their language they had no special term for " personality," and were obliged to use the word " name " to express their meaning. Consequently, to a Hebrew " to believe on the Name " of Christ meant to unite one's spirit to His in supreme loyalty and devotion.

It may be here pointed out that, though St. John's Gospel has come to us in Greek, this is one of the many indications that only a man of Hebrew mind and training could be the author of this Gospel.

1. 14. " The Word *was made flesh* "

We see that in these words St. John declares his faith in the true Manhood, the Divine Manhood of our blessed Lord. He rejects the Docetic theories already held by some philosophically minded Christians, namely that our Lord only *seemed* to possess a human body. On the contrary, by using the word " flesh," he lays stress on human nature with its creaturely weakness and limitations. And again in his First Epistle he emphasises this doctrine : " Every spirit that confesseth that Jesus Christ is come *in the flesh* is of God."

He had learnt from the great prophets of Israel that Righteousness, Faithfulness, and Loving-kindness are the attributes of the true God, the truly Divine things in

the world ; in his First Epistle he affirms that God is Light, and God is Love. Thus having come to realise God as the Living Power of Goodness, he saw in Jesus of Nazareth a Man wholly devoted to the Living Power of Goodness—the Father—full of His mission to create goodness, Who *was* His Message, and a Divine Message, recognised as Divine with the Divinity of Goodness which shows through His whole life and being, so that there was nothing in the Son of Man that was not subservient to goodness and its creative Word.

St. John, therefore, from his own personal experience saw and worshipped in Him, not merely " a man approved of God, who went about doing good, for God was with Him," in the cautious and reserved words attributed to St. Peter in the Acts of the Apostles, but the very embodiment of the Divine in humanity, the Message of God—the Word—made Man, the incarnate Son of God, one with the Father.

1. 14. " Dwelt," *R.V. marg.* " tabernacled " ; compare Psalm **85.** 9, " that glory *may dwell* in our land."

The Tabernacle had been the seat of the Divine Presence in the wilderness ; and the Presence had been manifested as the Glory of the Lord—the Shekinah—in the form of a luminous cloud.

Possibly too the Greek σκηνόω (I tabernacle) seemed akin to Shekinah. The Jews were fond of these plays upon words.

" We beheld His glory " is a sign of the eye-witness. On " glory " see our note on **2.** 11.

" An only-begotten from a father " ; the absence of articles makes this a general statement regarding the way in which an only son sent on a mission by his father may act as the father's representative.

" Grace and truth," revealing God as Love and Light.

Compare 1 John **1**. 5, " God is Light " ; 1 John **4**. 8, 16, " God is Love." The original meaning of " grace " was kindness, favour. In the New Testament the thought is that of the loving aid of God rendered to the soul.

1. 15. This verse seems displaced : we take it after verse 18.

16. " Fullness " carries on the idea of " *full* of grace and truth " in verse 14. This was a favourite word of current religious philosophy. Though it occurs frequently in the Epistles to the Ephesians and Colossians, St. John uses it here only.

Compare Colossians **2**. 9, " For in Him (Christ) dwelleth all the fullness of the Godhead bodily."

Ephesians **1**. 23 " . . . (the Church) which is His body, the fullness of Him that filleth all in all." As Christ is the full manifestation and overflow of the Father, so too the Church is the full manifestation and overflow of Christ.

Here St. John asserts that he with others received something of the Divine from our Lord.

" Grace for grace " : literally " grace in the place of grace," one grace following another and taking its place, as in the parable of the Talents, where the full use of one talent results in the bestowal of more : so one grace rightly used leads on to another.

17. *Through* Moses : as in **1**. 3, διὰ with genitive = through.

18. Here is the purpose of the Incarnation, that the Word should be a visible revelation and interpretation of the true God.

Compare **14**.. 9, " He that hath seen Me hath seen the Father."

" The Only-begotten Son " ; this is the reading of most MSS., but the oldest and most reliable read " Only-begotten God." On the well-known principle of preferring the more difficult reading, this would seem

to have been the original reading ; the phrase then combines the two attibutes of the Word, that He is God and only-begotten. It might well be translated " the Divine Only-begotten."

" He interpreted Him." This verb (ἐξηγήσατο) is used both in the Septuagint and in Classical Greek writers for *interpreting* the Divine will. The nature, character, and words of Christ are the Divine means whereby we come to know the nature and character of the Father.

εἰς τὸν κόλπον, (gone) into the bosom : the pregnant use of the preposition ; it seems to refer to the Ascension.

1. 7, 8. " Witness." This word is frequently used both in the Gospel and the First Epistle of St. John.

The Gospel had for its chief purpose the keeping of Christians in the Faith, by giving them witness or evidence to serve as an antidote to the hostile propaganda with which they were being assailed.

15. " Hath cried aloud." The Greek perfect implies that John the Baptist's words are still, as it were, ringing in the ears of the early disciples.

πρῶτός μου. The genitive of comparison after a superlative is peculiar to St. John : it occurs again in **15.** 18, " ye know that it hath hated Me *before you*." Compare verses 1 and 10 ; the Eternal Word was always in the world.

19. This mission of priests and Levites from Jerusalem is only recorded by St. John : it indicates his special knowledge of affairs at Jerusalem in those early days, and supports the theory that he himself was a man of Jerusalem, and not a resident of Galilee.

It may be that the official clergy of that time were suspicious of an independent prophet.

" The Jews," a regular term in this Gospel used to

designate (1) Jews actually belonging to Judæa, (2) the Jewish opponents of Christ centred at Jerusalem.

Study Introduction, pp. 36–38.

1. 21. "The Prophet," referred to in Deuteronomy **18**. 15: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren like unto me; unto him shall ye hearken." See also **6**. 14 and **7**. 40.

23. Justin Martyr in his dialogue with the Jew Trypho at Ephesus, about A.D. 150, quotes the words: "I am not the Christ, but a voice of one crying aloud."

24. R.V. marg. gives the meaning. In St. John's Greek ἐκ τῶν Φαρισαίων meant "some of the Pharisees," a phrase formed like the French partitive article. Compare ἐκ τοῦ ὄχλου in **7**. 40, which can only mean "some of the multitude."

26. John's reply means: "I baptize as the Messiah's Forerunner."

28. Bethany is the reading of the oldest MSS. Origen (about A.D. 230) proposed the change to Bethabara. There is a ford of the Jordan now called Abarah, 14 miles south of the Lake of Galilee; and the district east of it, in Hebrew Bashan, was in Aramaic called Bethania or Batanea.

29. "Behold, the Lamb of God."

This testimony of John the Baptist to the redemptive nature of Christ's mission to the world is recorded by St. John only. He agrees with the Synoptists in attaching importance to the Forerunner's work; but dwells upon it at much greater length, so that it seems exceedingly probable that a subsidiary aim of his Gospel was to win over to the Church the followers of John the Baptist, as well as to maintain the faith of those of them who had already become Christians. Long before the publication of St. John's Gospel at Ephesus, St. Paul had converted

twelve followers of John the Baptist in that city, and had given them the fuller faith and complete membership of the Church (Acts **19**. 1–7). A second motive for his more extensive treatment of the Baptist's mission may well have been that St. John himself had been a disciple of John the Baptist, perhaps even one of the two (Andrew and another) who were the first to leave the Baptist to follow our Lord, on hearing the words, " Behold, the Lamb of God that taketh away the sin of the world." If this were the case, it would certainly account for St. John's special knowledge of the earliest days of our Lord's ministry, when He and the Baptist were together near the Jordan.

The symbolic title, Lamb of God, only occurs here and in the Apocalypse (where a different word for " lamb " is used); but we have the same thought in 1 Peter **1**. 18–19: " Ye were redeemed . . . with precious blood, as of a lamb without blemish and without spot."

St. John places the Crucifixion of our Lord at the time of the slaying of the Paschal lambs, and quotes as being fulfilled in our Lord the Levitical rule regarding the paschal lamb, " A bone of him shall not be broken," in **19**. 36. Evidently the thought of the sacrificial lamb of the Passover, which commemorated the deliverance from Egyptian bondage, is carried forward to final fulfilment in the Sacrifice of Christ, made to deliver the world from the bondage of sin.

Moreover the teaching of Isaiah, chapter **53**, on the Suffering Servant of Jehovah, with the verse " He was led as a *lamb* to the slaughter " was regularly treated by the earliest Christians as applying to our Lord; as will be seen from Acts **8**. 32, 35; where the Ethiopian eunuch is reading aloud this very passage, and asks Philip to

interpret it for him. "And Philip opened his mouth, and beginning from *this scripture* preached unto him *Jesus*."

Finally, Dr. Burney in his *Aramaic Origin of St. John's Gospel*, points out that the Hebrew word for "lamb" had been modified in Aramaic to mean "servant"; and this would bring the Baptist's utterance into closer connection with Isaiah **53**.

1. 32. "I have beheld." The perfect implies that the vision still holds good. Similarly in verse 34.

39. ὄψεσθε is future, "ye will see," not imperative as in verse 47.

42. "Son of John"; John and Jonah (Matthew **16**. 17) both represent the Hebrew Johanan.

43. Thus Philip was the first disciple to be actually called by Christ. Compare **14**. 9.

44. Bethsaida Julias, on the east bank of the Jordan, about a mile from the point where the Jordan enters the Lake of Galilee. It was formerly supposed that there was another Bethsaida on the western side of the Lake; but this notion has now been given up.

45. Nathanael is mentioned only here and in chapter **21**: he was perhaps identical with Bartholomew.

τὸν ἀπό Ναζαρέτ refers to Jesus, not to Joseph.

47. "Guile" may be a reference to the history of Jacob.

1. 49. Note the *twofold* confession: Jesus is the Messiah, and is the Son of God. Compare **1**. 34; **11**. 27; **18**. 33; **19**. 7.

51. "Opened," R.V. Thus there is free intercourse between God and man: see Genesis **28**. 12, on Jacob's Vision.

The Incarnation gives us the real ladder of communication between heaven and earth, now set up for ever

(Matthew **28**. 20). Compare also Hebrews **12**. 22, 23 ; **10**. 19, 20.

" Son of man." In all four Gospels our Lord uses this title in speaking of Himself. Compare St. Paul's name " the Second Adam " in 1 Corinthians **15**. 45, and his reference in that chapter to the ideal or representative Son of man in Psalm **8**. Elsewhere in the Old Testament this phrase generally designates no more than a human being, as for example in Ezekiel, where it is frequently applied to the prophet himself. In Daniel **7**. 13, 14, it is used of the Messiah in contrast with God : " One like a son of man came with the clouds of heaven and came to the Ancient of Days, and there was given Him dominion and glory and a Kingdom, that all peoples, nations, and languages should serve Him." Whether based upon this passage or developed independently of it, we know from the teachings of the Rabbis that there prevailed among the Jews of this time the conception of the Heavenly Man identified with their great ancestor Jacob, an idealised figure representative of Israel as God meant him to be. St. Paul may well have had this thought in his mind when he wrote in 1 Corinthians **15**, " The second man is the Lord from heaven."

To what degree the Jews identified the expected Messiah with the glorified Jacob it is hard to say, but that there was perhaps some tendency towards identification in popular thought seems indicated in St. John **12**. 34 : " The multitude therefore answered Him, We heard out of the Law that the Christ abideth for ever, and how sayest Thou, The Son of Man must be lifted up ? Who is this Son of Man ? "

What is clear, both from this Gospel and the Synoptists, is that our Lord avoided the public acceptance of the title of Messiah as long as possible. In private, and with

Samaritans, He called Himself Messiah or allowed the name to be used of Him. But to have openly proclaimed Himself as Messiah to the Jewish world would at once have been taken as an appeal to force in order to drive out the Romans and make the Jews the masters of the world.

For the majority of the Jews the noble conception of the mission of their race to be the Apostle of the true God to all the world under the guidance of a Messiah had been degraded into political Messianism which hoped by craft and force to achieve the mastery of mankind. Before our Lord could openly proclaim Himself the true Messiah, it was necessary to purify the popular aim and conception of Messianism.

Accordingly we find in this Gospel our Lord again and again declining to answer the demand : " How long dost Thou keep our mind in suspense ? If Thou art the Christ, tell us plainly."

In the Synoptists, when St. Peter says of Him, " Thou art the Christ of God," the disciples are warned to keep this undisclosed until the Son of Man should be risen from the dead.

1. 52. " Verily, verily." It is exceedingly probable that St. John used the formula " Verily, verily, I say . . . " to introduce an actual Saying of our Lord, whereas other portions of the discourses were—for the most part —either composed by St. John himself, or only conveyed the general sense of our Lord's teaching on the subject.

2. 1. The Sign of the water made wine is peculiar to St. John. He may have been present, or he may have received the details from the mother of our Lord, who became his adopted mother by the Lord's dying wish, **19.** 25.

3. " When wine ran short " as in R.V., not A.V.

4. This is usually translated " What have I to do with

thee ? " as in Luke **2**. 49, and elsewhere—a gentle rebuke. But our translation " What is it to Me and to thee ? " is also possible ; and this would indicate an unwillingness to interfere.

γύναι = Lady, Woman ; the term was used in classical Greek in addressing even princesses, and had not the contemptuous tone of our " Woman ! "

" Mine hour is not yet come." At the right moment, and not before, our Lord would act. This is constantly emphasised throughout the Gospel : see **7**. 6 ; **8**. 20 ; **12**. 23 ; **13**. 1 ; **17**. 1.

6. " According to the purification of the Jews." Note St. John's intimate knowledge of Jewish usages.

8. " The ruler of the feast." He was chosen to preside customarily by the guests as in Ecclesiasticus **32**. 12 : " Have they made thee ruler of the feast ? Be not lifted up, be thou among them as one of them : take not thought for them, and so sit down."

10. μεθυσθῶσιν " have become drunk."

11. " Of the signs." The miracles wrought by our Lord are only once called wonders (in **4**. 48), and then in conjunction with the word " signs " : for these miracles were never mere " wonders," but had a high purpose.

In the other Gospels they are termed " δυνάμεις," works of power (as in Matthew **14**. 2) ; but St. John does not use this name for them. Many commentators consider that by " works " (ἔργα) St. John refers to Christ's miracles ; but it is far more probable that Christ's works mean His life-activities in converting and inspiring men.

This is the First of the Seven Great Signs in this Gospel (with another in the supplementary chapter **21**), upon which St. John bases the discourses of Christ ; nevertheless to this and the next he has appended no teaching, presumably because the Sign bears its teaching

on the face of it ; he only gives its result in the enhanced faith of the disciples : " And His disciples believed on Him." Hitherto they had been mainly inquirers and hearers, now they became His devoted adherents. The teaching implied in this Sign is that the Presence of Christ uplifts the common things of life and imparts to them spiritual significance and power, giving them in short a sacramental force.

The Seven Signs are :

1. The water made wine.
2. The healing of the royal officer's son.
3. The healing of the paralysed man.
4. The feeding of the five thousand.
5. The giving of sight to the blind man.
6. The raising of Lazarus.
7. His own Resurrection.

2. 11. " Believed on Him." Study our note on **1.** 12.

" Glory." This is one of the key-words of this Gospel. St. John almost always uses it in a special sense, that of the manifest fulfilment of our Lord's vocation and purpose in His life, the clear indication (as in **1.** 14) that He was charged with a mission from the Father and that He was carrying out to the fullest this Divine Purpose. Only once does St. John use the word in the sense of " reputation," namely in **12.** 43 : " For they loved the glory [i.e. good opinion] of men rather than the glory of God."

2. 12. Kapharnaum = hamlet of Nahum. Capernaum became later the centre of Christ's work in Galilee (Mark **1.** 21). Compare **4.** 46 ; **6.** 59.

" His brethren." Bishop Lightfoot in his Commentary on Galatians discussed exhaustively the question of the Lord's brethren, and strongly favoured the view of Epiphanius (about A.D. 373) that they were, as early tradition held, the children of Joseph by a former wife,

and so older than our Lord. For their names see Mark **6**. 3. James and Jude wrote the Epistles bearing their names. After the Resurrection they took a prominent part in the earliest Church : see Acts **1**. 14.

At this point it has been strongly urged that **3**. 22–36 should be placed, and we have so arranged the text.

3. 22. " Was tarrying." But the verb διέτριβεν, which certainly had that meaning, may here have its special technical meaning of classical Greek, " was conversing," as a master gives instruction in conversations with his disciples.

23. There is an open valley full of springs running from Ebal to Jordan and in the neighbourhood there are places still called Salim and Ainun.

" Many waters," i.e. pools of water, suitable for baptism.

24. " The prison," i.e. the well-known prison at Machærus into which John the Baptist was thrown later on. St. John here assumes that the Synoptic narrative is known to his readers : he is giving in these chapters details of the very earliest days of Christ's ministry which the Synoptists have left unrecorded : most probably because he was present at some of these incidents and naturally was specially interested in them. Andrew was also present, and according to the Muratorian Fragment he supplied some of the material utilised in the preparation of this Gospel.

25, 26. " A dispute concerning purification." This was probably on the subject of the efficiency of John's baptism compared with that of Christ in producing purification of life, for the Baptist's disciples appealed to their master for an explanation, and pointed out that the rival Teacher (" unto whom thou hast borne witness") has begun to baptize and that " all men are coming unto Him."

The Baptist's unselfish and noble acquiescence, ending

with the words " He must increase, but I must decrease," should be noted. The verses which follow can be no part of John the Baptist's utterance, but would seem to be rather sermon-headings of a meditation by the writer of the Gospel on the subject ; for verse 32 reads : " What He hath seen and He heard, of that He beareth witness, and *no man receiveth His witness*."

32. Quite evidently the Baptist could not have said this at that time ; he was watching his own followers passing over to the band of disciples of Jesus, so that men *were* receiving the witness of Jesus, and it is a merit in the Baptist that he so cordially acquiesced.

33. " He that received His witness set his seal to this (ἐσφράγισεν, aorist) that God is true."

Here the writer of the Gospel, not the Baptist, is distinguishing between the many Jews who rejected our Lord and the relatively few who believed on Him, and thereby proved the reality of their faith in the Father. Compare Nehemiah **10**. 1 where the leading Jews set their seals to a document embodying Nehemiah's policy and so pledged themselves to follow it.

34. " By measure," not by measure giveth He the Spirit to Christ : to others the Spirit is given by measure. Compare Ephesians **4**. 7 : " Unto each one of us was the grace given, according to the measure of Christ " ; and also Hebrews **1**. 1 : " God, having of old time spoken unto the fathers in the prophets by *divers portions* . . . "

35. " Hath given (to be) in His hand." Note the pregnant use of the preposition.

36. " He that disobeyeth," not as A.V. " he that disbelieveth " ; a matter of the will rather than of the intellect.

The Cleansing of the Temple

St. Mark, followed by the other Synoptists, places this event just before the last Passover and the Crucifixion.

It is a Messianic act, and would more naturally follow our Lord's Messianic entry into Jerusalem, as St. Mark places it, than come at the beginning of His ministry as it does in St. John. For we see that our Lord avoided making the claim to be Messiah as long as possible, because of the popular misconceptions regarding the nature and office of the Messiah.

Hard as it is to understand why so flagrant a contradiction of the Synoptics was allowed to remain, yet in view of the other displacements which are recognised as existing in this Gospel, we are obliged to prefer the explanation that this is a fragment of narrative which belongs to the last days of our Lord's earthly life, rather than the conventional notion that the Temple was twice cleansed by Him.

In all probability, St. John was occupied in putting together his Gospel from written materials of ancient date ; and was doing this in extreme old age and weakness when death interrupted his work. His amanuensis or editor found the manuscript in some disorder, but refrained from motives of reverence from altering what he must have supposed was the deliberate intention of St. John. There is a similar case at the end of chapter **14** where the editor has left the words " Arise, let us go hence," followed by further discourses, apparently for the simple reason that he found them at that point and was reluctant to omit them.

2. 15. The whip is for driving the cattle, not the men, and so the Greek implies. Our Lord did not use physical force against His antagonists. Most regrettably, Christian artists, in depicting this scene, have failed to note this point ; as they have also misunderstood St. Luke's account of Christ's dealings as a boy of twelve with the Rabbis in the Temple.

" My Father's house " is usually taken as implying a declaration of Messiahship.

17. καταφάγεται is future, " will devour," quoted from Psalm **69**. 9 where our version reads " hath eaten me up." This psalm is frequently quoted in the New Testament.

19. ναός, sanctuary (shrine), includes the Holy Place, and the Holy of Holies, whereas ἱερόν, temple, means the vast courts open to the sky. Compare the perverted version of this utterance in Mark **14**. 58.

20. " In forty and six years was this sanctuary built." The whole Temple (courts, sanctuary, and minor buildings) was not completed until long after this time, in A.D. 64. According to Josephus, Herod the Great began the work of rebuilding the Temple in the eighteenth year of his reign. Reckoning 46 years from this we reach a date about A.D. 29.

22. ἔλεγεν, imperfect, " used to say." Study our note on **4**. 21.

23. " Beholding," R.V. The word implies careful observation. These Signs are not recorded in detail. Compare **20**. 30, 31 and **4**. 45.

The author shows special knowledge of the doings of Christ in and around Jerusalem. His dealings with Nicodemus in chapter **3** afford another example. This agrees with the theory that the author was not John, son of Zebedee, a Galilean fisherman, but a younger John of Jerusalem, on intimate terms of association with our Lord and the Twelve, especially *when they were in or near Jerusalem*.

24, 25. ἐγίνωσκεν, " was coming to know," is the literal meaning, but it must be borne in mind that in this Gospel γινώσκειν is sometimes used inexactly, with the meaning " to know," and this may well be the meaning in these verses.

3. 1. Nicodemus is only mentioned in this Gospel, here and in **19**. 39 ; but there was at this time a prominent

Jew, Nikdamon Ben Gorion, who opposed the Zealots and advocated peace with the Romans.

2. For the moment He is regarded by the puzzled rulers as a prophet accredited by miracles (the signs referred to in this verse), as in Mark **8**. 28. Their attitude of deadly hostility is not yet (see **5**. 16, 18).

3. The verb γεννηθῇ properly means " be begotten ": but appears to be used loosely here as equivalent to " be born."

ἄνωθεν may mean (1) " anew "; (2) " from above." Justin Martyr (A.D. 140–150) took it as meaning " again " in his Apology, for he quotes as words of Christ, " Except ye be born again (ἀναγεννηθῆτε) ye will in no wise enter into the Kingdom of the heavens." Nevertheless, everywhere else in this Gospel ἄνωθεν has the meaning " from above " as in **3**. 31, " He that cometh *from above* is above all "; and **19**. 11, " Thou hadst no authority against Me except it had been given thee from above."

The point is, not that a man's nature is totally changed, but that it is changed by Divine power.

In this verse St. John gives us an actual Saying of Christ, marked out as His by the prefatory words " Verily, verily, I say unto thee ": and then comes our Lord's own statement: " Except one be born from above he is *unable to see* the Kingdom of God."

That is to say, a spiritual gift from God is needed in order to enable one to recognise in Christ and His teaching regarding the Kingdom a true Message from God. Not all the Jews had that gift, so this is an explanation why so many of them rejected Christ.

The reason is given in verse 19. The lack of God's gift of faith is not due to any withholding of it on God's part, but to their own deliberate choice of evil, which has so blinded their hearts that they are unable to see the Incarnate Goodness manifested in Christ. Men *can*

be born from above if their will is directed towards goodness, thus they are responsible for the blindness which hinders them from "seeing the Kingdom of Heaven."

These anti-Christian Jews had largely lost the faculty of faith in goodness. They were intent on a righteousness of their own devising, a self-regarding righteousness, a way of life for Jews only, flattering their national prejudices and their inordinate self-esteem, a way of life of pride and hate, contrasted with the righteousness of God which looks outward to God and neighbour, a righteousness of sympathy and goodwill, a way of life in which men of every race might share on equal terms, something very different, as our Lord taught, from that of the Scribes and Pharisees.

3. 4. 5. At this point St. John employs a device which we find used in other discourses. He represents Nicodemus as making a stupidly literal interpretation of the Lord's Saying, which calls forth a repetition of the Saying, but a repetition interpreted by St. John: "Except one be born of water and the Spirit, he is unable *to enter* into the Kingdom of God."

This relates to Baptism and all that Baptism implies.

The Codex Sinaiticus (Aleph) here reads "of the heavens" and not "of God," in this agreeing with Justin Martyr's quotation, given in the note on verse 3.

6. Compare **1.** 13.

8. πνεῦμα means breeze (not wind) and also spirit. In Aramaic the word has also this double meaning.

As πνεῦμα is commonly used in the New Testament for "spirit" there is a possible alternative translation: "The Spirit breatheth where He willeth and thou hearest His voice, but thou knowest not whence He cometh and where He goeth; so is everyone that is born of the Spirit."

Ignatius (A.D. 110) in his Epistle to the Philadelphians, has a passage evidently referring to this verse : " The Spirit is not deceived, being from God ; for He knoweth whence He cometh and where He goeth."

11–12. Here the dialogue ends. Hitherto Christ speaks only to Nicodemus (" I say unto *thee* "). But in verse 12 and the following verses the plural *you* is used. The dialogue had served St. John's purpose, and what follows is sermon-material, compressed into its principal headings :

(*a*) verse 13. Only the Son of Man who came from heaven can reveal heavenly things ;

(*b*) verses 14, 15. He is to be lifted up before the world in order that those who have the gift of faith may believe, and in Him have life eternal ;

(*c*) verses 16–18. God's love gave the Son to redeem the world, not to judge it. The judging is done by men on themselves ; those who deliberately reject Christ condemn themselves ;

(*d*) verses 19–21. The will-to-goodness is the necessary condition of God's gift of faith ; those who have it not are responsible, they have chosen darkness rather than light " because their works are evil."

13. " The Son of Man who is in heaven." Westcott and Hort omit the words " who is in heaven " on the authority of the two oldest MSS., Aleph and B.

15. " That everyone that believeth may have in Him life eternal," not " that believeth on Him," for that would require εἰς αὐτόν, not ἐν αὐτῷ. Compare verse 16.

18. μὴ πεπίστευκεν. Possibly by using μὴ instead of οὐ St. John meant " hath refused to believe."

19. " Works," not " deeds." Deeds may be isolated acts, " works " show the general trend of a man's life.

20. " He that practiseth base things." Compare Romans **1**. 32.

4. 1. From **1**. 24 and this verse it appears that the Pharisees (surely those of Jerusalem) were greatly

interested in the work of John the Baptist, and that for some unexplained reason our Lord was unwilling to appear in their eyes as a rival to the Baptist. This is one of the many signs that the evangelist possessed special knowledge of the feeling of the ruling classes of Jerusalem in the earliest days of Christ's ministry.

5. " The piece of ground." Jacob bought (Genesis **33**. 19) or captured (Genesis **48**. 22) Shechem, which means " portion," and gave it to his son Joseph, who was buried there (Joshua **24**. 32).

6. " Was sitting *thus*," i.e. as the speaker (or writer dictating to an amanuensis) was sitting. This is one of the vivid touches which show the hand of the eye-witness.

Jacob's well, now dry, still exists in the neighbourhood of Ebal and Gerizim.

8. This does not exclude the possibility that the youthful St. John remained as a witness to the conversation between our Lord and the Samaritan woman. On the other hand, it is quite possible that this woman survived till Philip's mission to the Samaritans (Acts **8**. 5 ff.). No doubt this vitally important event in her life would be told again and again by her, so that Philip would hear a full account of the matter. And evidently St. John knew Philip.

9. " For Jews have no dealings with Samaritans." This is an explanatory note, omitted in some MSS. For more than a thousand years rivalry had existed between the northern Hebrews (whose centre Samaria became), and the southern Hebrews centred at Jerusalem. It can be seen in the Book of Judges before the foundation of the monarchy, and issued in the division of the kingdoms after Solomon's death. The political separation was accompanied by a religious schism, the sin of " Jeroboam, son of Nebat, who made Israel to sin."

Throughout the period of the Kings the political and

religious rivalry went on between north and south until the destruction of the Northern Kingdom by Shalmaneser, King of Assyria, in 722 B.C., when it is recorded that he deported the whole population to Assyria and the cities of the Medes. This deportation may well have been complete as regards the inhabitants of the towns, but it is entirely improbable that all the country folk could have been captured and carried off. For we read that a later King, Josiah, King of Judah, in the course of his reformation travelled into the Northern Kingdom and destroyed the shrine at Bethel and " the high-places that were in the cities of Samaria." Evidently the worship had continued at these altars and worshippers were not wanting, otherwise it had been waste of time to deal so drastically with deserted shrines (2 Kings **23**).

In 2 Kings **17** it is explained that the King of Assyria repopulated the cities of Samaria with aliens from Babylon, Cuthah, Ava, Hamath, and Sepharvaim ; that these colonists suffered greatly from the depredations of lions because (as they said) they knew not the manner of the God of the land. Consequently an Israelitish priest was sent back from exile to teach them " how they should fear the Lord." According to the Book of Kings they combined their own idolatry with the formal sacrificial worship of Jahveh, and did not really adopt the new religion at all : and the annalist speaks with the utmost contempt of the new-comers and their ways. But it would be unsafe to take as ascertained facts all that unfriendly Jewish writers have said about the Samaritans. That some of the old Israelites survived is practically certain, and that the mixed race had gradually adopted the religion and accepted the Pentateuch as their code of religious law long before the time of Christ is equally certain.

In the period after the Return from Exile the Samaritans even desired to share in the rebuilding of the Temple at Jerusalem, but their overtures were rejected with scorn; and henceforward the old enmity was renewed and made permanent, embittered by mutual outrages, such as the destruction in 130 B.C. of the Samaritan Temple on Mount Gerizim by John Hyrcanus, and somewhat later, the defilement of the Temple at Jerusalem accomplished by some Samaritans, who sacrificed an ass on the altar.

Hence came it that the Jews regarded the Samaritans as alien "converts of the lions," while the Samaritans claimed, with some justice as we think, that they were descendants of Jacob and Joseph.

To this day a few Samaritans have survived, treasuring an ancient manuscript of the Pentateuch, celebrating every year the Passover with the ancient rites on Mount Gerizim, and looking for the coming of the Messiah.

4. 11. St. John again seems to use the method of the over-literal interpretation, as in the case of Nicodemus, in order to bring out the deeper teaching of the dialogue.

14. "A well of water springing up unto life eternal." The inexhaustible fountain of Divine grace is a perpetual source of renewal and refreshment for the recipient and for others. Cp. **7**. 37, 38.

15. Cp. **6**. 34.

18. ἔσχες means "thou didst get" rather than "thou hadst." Some have seen in this a reference to the five colonist-nations (see our note above) brought in by the Assyrians, and their five gods. "He whom thou now hast is not *thy* husband" would then refer to Jahveh.

This interpretation does not agree with the woman's surprise at our Lord telling her about her past, and about the fact that she was living with another woman's husband. Because He knew these details of a stranger's life she

perceives that He is a prophet, and on the same grounds she gets men from the city to come out and see Christ. She is astonished at this knowledge of her personal life : she could not be surprised that our Lord knew the old stories about the five heathen nations in Samaria, a matter of common talk and recrimination between Jew and Samaritan.

4. 19. Cp. **9.** 17.

4. 21. Here St. John brings out a side of our Lord's teaching which the Synoptists had failed to emphasise, namely the future universality of true religion, that it would no longer be trammelled by limits of place or race. This is the real explanation of His enigmatical saying : " Destroy this sanctuary and in three days I will raise it up." St. Mark adds " will build another *made without hands*." Our Lord meant that the whole system of peculiar ordinances summed up under the term Temple or Sanctuary would have to be transformed or swept away in order that the inner essence of true religion revealed to Israel should be made available for the world at large.

Even St. John seems to have missed this point in **2.** 21, 22, where he explains the sanctuary to be raised up in three days as the sanctuary of Christ's Body ; unless, indeed, by the Body of Christ he meant the Catholic Church, as St. Paul had done.

The first part of the Acts of the Apostles shows that it was not without time and effort and the guidance of the Holy Spirit that the earliest disciples of our Lord came to realise the full meaning and implications of our Lord's purpose and teaching in regard to the Gentiles and the future of His Church.

4. 22. " Because salvation is from the Jews." This sentence, found in all manuscripts and versions, com-

pletely disposes of the theory advanced by some nineteenth-century critics that the Gospel was composed by a Gnostic of the second century. True religion had been revealed to the Jews, and the Jewish race had been appointed God's missionary to the rest of the world, as had been recognised by Deutero-Isaiah and other prophets.

23. " In spirit and in truth," one phrase as in R.V. This nobler worship will be in (1) the spirit, that highest part of human nature which lies open to the impulses of the Divine Spirit, and (2) with a true conception of God.

Underlying both this Gospel and St. John's First Epistle is the importance of a right conception of the God to be worshipped. St. John's final warning in his Epistle is : " Little children, guard yourselves from false gods " (literally, idols), that is to say, from false conceptions of what God is.

24. " God is Spirit," corresponding to " God is Light " (1 John **1.** 5), and " God is Love " (1 John **4.** 8), describes the Nature of God, not His Personality, as the E.V. translation " God is *a* spirit " would imply.

25. " Messiah who is called Christ." The Samaritan name for the Messiah was " He who returns " ; probably Moses was expected to appear again.

27. " And *began to marvel* because He *was talking* with a woman." It is very important to bring out in this way the full meaning of the imperfect tense.

30, 31. " Were coming," " were asking."

32. A.V. " know not of," as if He had a secret store of literal food, spoils the sense.

Note the repetition of the device of the over-literal misunderstanding.

34. This thought frequently recurs in this Gospel.

35. τετράμηνος, a space of four months. The words " Say ye not, there are yet four months and the harvest cometh ? " are more probably a maxim of the people than a reference to the time of the year when they were

spoken. Every husbandman knew that the interval between seed-time in December and barley-harvest in April was four months. Thus the meaning was: "The husbandman has to wait four months for his harvest, whereas you begin to reap at once; lawgivers and prophets have sown for you."

It should be noted, however, that some commentators regard this as dating the events of this chapter in December.

38. On this very important verse study our long note on the Discourses, page 5 of the Introduction.

39. διὰ with acc. (as here) = because of: with genitive = through.

41, 42. Note this: "And many more believed *because of His word*, and to the woman they were saying, No longer because of thy talk do we believe, for we ourselves *have heard*, and we *know* that this is of a truth the Saviour of the world."

This is an example, one of several in this Gospel, of St. John's conviction that the real power of our Lord over the hearts of men who were capable of responding to the call of God lay in the force and impact of His words on their souls, and that the impression made by His Signs was a lower ground of faith, useful as it had proved in many cases.

42–end. "Saviour of the world"; compare 1 John **4**. 14: "And we have seen and bear witness that the Father sent the Son to be the Saviour of the world."

43. "The two days," referred to in verse 40.

44. "His own country" (native place) probably means Judæa, as Origen thought, not Galilee: whereas in the Synoptists Nazareth is designated his "native place" (Mark **6**. 1–4). If so, St. John here treats the statement of our Lord "A prophet hath no honour in his own country" as a saying of general application, whereas St. Mark only records its use in connection with the

very lukewarm acceptance with which our Lord met at Nazareth.

Moreover, to St. John, a man of Jerusalem on the hypothesis adopted in our Introduction, Judæa and Jerusalem naturally seemed to be Messiah's "own country" rather than Galilee ("Galilee of the Gentiles") with its mixed Jewish and alien population.

In verses 44, 45 he appears to contrast the welcome given to our Lord by the Galileans with that given Him by the people of Jerusalem. Galilean pilgrims to the Feast were impressed by what they saw of Christ, so also earnest inquirers who had come to hear John the Baptist, and especially the men of Samaria regarded as alien and schismatic by the Jews, whereas our Lord met with little response from the people of Jerusalem who of all men ought to have been the first to recognise and accept Jesus as the Christ.

Much of this Gospel is intended to set forth and explain the resistance to the claims of Christ which was centred at Jerusalem, how it came about that "He came unto His own and His own people received Him not."

This prominence given to Jerusalem is not seen in St. Mark's Gospel, the memoirs of a Galilean Apostle, St. Peter: in which book almost all our Lord's ministry until His royal entry into Jerusalem is described as being exercised in Galilee.

That the author of the Fourth Gospel was not John, son of Zebedee, a Galilean fisherman like St. Peter, but a John of Jerusalem intimately associated with our Lord and His Apostles, chiefly when they were in or near Jerusalem, would accord well with these verses and with the special information possessed by the writer concerning our Lord's ministry in Jerusalem and Judæa that is not to be found in the other Gospels.

4. 46. βασιλικὸς, royal officer, perhaps Chuza, Herod's steward, mentioned in Luke **8.** 3; compare verse 53 at the end of this chapter.

48. "Signs and wonders," a lower ground of faith compared with that produced by the response of a God-seeking heart to the words of Christ, as in verse 42.

52. κομψότερον ἔσχεν, "got better," a colloquial phrase. "During the seventh hour": note the accusative of duration, not the dative of point of time.

54. Some commentators are disposed to identify this healing with that of the centurion's servant in Matthew **8.** 5, Luke **7.** 2, also at Capernaum and also at a distance, in spite of considerable difference of details.

It is well worth noting that St. John in these verses three times speaks of "going *down*" from Cana to Capernaum, one example out of several of his knowledge of the topography of Palestine.

Here there is a gap, filled by the Synoptic narratives, which tell of a period of frank, open teaching with preaching-tours in Galilee: see Mark **1.** 14–45 and parallel passages in Luke and Matthew. The outbreak of definite hostility is still to come; it will be dealt with in Section B.

Suggested Questions on Section A

1. "The Word was made flesh": comment fully on this statement.

2. Write notes on:

The connection of the discourse to Nicodemus with the Sacrament of Baptism.

The cleansing of the Temple.

The healing of the royal officer's son.

"To them that believe on His Name."

The Son of Man.

" Behold, the Lamb of God."

The Signs.

" Jews have no dealings with Samaritans."

" Dispute concerning purification."

" His own country."

" Destroy this Sanctuary and in three days I will raise it up."

" He was sitting thus at the well."

" Messiah cometh who is called Christ."

3. What view do you take of the discourses which are so marked a feature of this Gospel ?

4. Translate with notes on the words quoted :

(1) **1.** 14–20. χάριν ἀντὶ χάριτος: μονογενὴς θεὸς: ἐξηγήσατο.

(2) **2.** 3–11. ἀρχιτρίκλινος: δόξαν.

(3) **3.** 5–13. ἄνωθεν: πνεῦμα.

(4) **3.** 30–36. ἐκ μέτρου.

(5) **4.** 31–42. τετράμηνος.

5. Write explanatory notes on :

(1) ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

(2) ὁ ζῆλος τοῦ οἴκου σου καταφάγεταί με.

(3) πηγὴ ὕδατος ἁλλομένου εἰς ζωὴν αἰώνιον.

(4) ὄψεσθε τὸν οὐρανὸν ἀνεῳγότα.

(5) ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ.

SECTION B

The Conflict and Rejection, Chaps. 5–12

We place chapter **6** first in this section. It forms a meeting-point of chronology, since all four Gospels record the Feeding of the Five Thousand. It took place, according to the Synoptists, just after the successful mission of the Twelve and the retirement of our Lord from the newly aroused notice of Herod Antipas, who had by this time put John the Baptist to death. A second Passover (verse 4) was now at hand ; at the third our Lord was crucified. See Mark **6**. 30–52.

This important chapter was written, not only to set forth more fully the Eucharistic feeding upon Christ, but also as a prophylactic against such Jewish sneers as " How can this man give us His flesh to eat ? " For this purpose, St. John tells again, briefly and in some details less adequately than St. Mark, the story of the Feeding of the Five Thousand. Thus in verses 2 and 5 no explanation is given, as St. Mark gives it in **6**. 33–6, how Christ came to have a hungry multitude on His hands after a considerable time spent in teaching them. St. John, on the other hand, represents our Lord as intending to feed the people as soon as He saw them coming to Him.

Nevertheless, St. John points out the part taken by Philip and Andrew, probably because these Apostles were personally known to the Church at Ephesus.

To St. John, here as elsewhere, *the Sign is subordinate to the Discourse.*

6. 1. " Went away." The Synoptists give the reason, Mark **6.** 30–1.

" The sea of Galilee, (that) of Tiberias." In the supplementary chapter **21**, this lake is called " the sea of Tiberias." Tiberias, not mentioned by the Synoptists, was then a town quite newly built by Herod Antipas, and so named out of compliment to the reigning Emperor Tiberius. When St. John published his Gospel, the newer name " sea of Tiberias " was beginning to supersede the other (" sea of Galilee "), and from the second century onward " sea of Tiberias " had become the regular name for it. Josephus, writing about A.D. 80, uses both names. Some critics have imagined a second-century date to be indicated for the Gospel by this use of the later term, quite mistakenly.

2. Note the imperfects.

4. Hence the multitude, no doubt of pilgrims preparing to go up to the Passover, and the references to the Paschal Lamb in verses 51–7.

5. " Whence are we to buy ? " deliberative subjunctive. Note that both Philip and Andrew belonged to Bethsaida, near the scene of this event.

7. The denarius was a silver coin of less weight than our shilling, but of greater purchasing power. At this time it was the day's pay of an agricultural labourer, Matthew **20.** 2. The English " penny " is a poor rendering.

9. ὀψάριον originally meant " relish," applied to fish because fish was used as a relish with bread.

10. " Much grass " ; this agrees with the date, just before the Passover. Later on the grass would be dried

up by the summer heat. St. Mark also mentions the "green grass."

14. "Began to say." One after another would make this assertion. "The prophet that cometh" is a reference to Deuteronomy **18**. 15. See our note on **1**. 21.

The Relation between the Sixth Chapter and the Christian Eucharist

The three discourses of the sixth chapter present difficulties to the commentators of various schools who proceed on the assumption that the discourses were uttered by our Lord precisely as they are given in this Gospel. But on the hypothesis (set forth in full in the Introduction, pp. 3–7ff.) that St. John has woven these discourses round certain outstanding words of Christ spoken in the synagogue of Capernaum much of the difficulty has been cleared away.

For example, the first discourse (verses 26–40) is addressed (verse 26) to those who had eaten of the loaves, and yet (verse 30) they ask our Lord, "What sign doest Thou, then, that we may see and believe?" This detail in itself shows the extreme improbability that He delivered the discourse as St. John has given it.

Moreover, we see that verses 26, 27 are not a rebuke, but an encouragement. "Verily, verily, I say unto you, ye seek Me, not because ye saw signs [i.e. for an inferior motive], but because ye ate of the loaves and were filled. Continue to work, not for the food which perisheth, but for the Food that abideth unto life eternal, which the Son of Man will give you, for Him the Father sealed, even God." The idea that our Blessed Lord could have attributed to these seekers after truth such a motive as the desire for a free meal is so utterly unworthy that it is

astonishing that commentators have rested so long content with it.

So far from this being the case, this actual word of Christ was used (on our hypothesis) by St. John to serve as an introduction to discourses intended to summarise the inner meaning of Christian life and endeavour, and also to guard against Jewish and heathen attacks on the doctrine of the Eucharist.

For St. John goes on to represent the Galileans as asking, " What are we to do, that we may work the works of God ? "

The summarised answer is : " This is the work of God, that ye believe on Him whom He sent." That is to say, the whole essence of the Christian life is a progressively closer union with Christ, through which union and fellowship the very nature of the glorified Jesus is absorbed as a transforming power shaping the believer into the likeness of the Lord.

As the Grace of God has ever been entering into man in all the inspired impulses and yearnings of mankind towards good, so now in Christ Jesus these rays of Divine Light have been focused and concentrated in the Divine Humanity of the Saviour : the power Divine has been made human, translated into the highest human nature, and so made specially capable of assimilation by men.

Thus Christ is the Living " Bread which cometh down from heaven and giveth life unto the world " (verse 33). The present tense shows that the Coming is not limited to the Advent at the beginning of our era, but is a continuous process perpetually going on in the Church.

The second discourse of this chapter (verses 41–52) deals with the contemporary objection that Jesus was the son of Joseph and Mary, and therefore could not be the Bread from heaven. No direct refutation to this

objection is given, but instead of that we have the statement in verse 45 that a God-taught man is instinctively led to Christ.

The third discourse (verses 53–8) is the climax, " Except ye eat of the flesh of the Son of Man, and drink His blood, ye have not life in yourselves " ; and in it there is no argument, only solemn affirmation.

Nevertheless the underlying idea of this Gospel is the communicability of the Life of the Son of Man to those who link their lives to Him in the loving loyalty which is the real meaning of " believing on Him " : and St. John implies that the Lord's power of communicating His Life or Nature, Divine Grace made human, had been raised by His Passion and Resurrection to an infinite degree.

That St. John intended this chapter to be a statement of the doctrine of the Holy Eucharist as the symbol and chief means of feeding upon Christ seems manifest. He deliberately omitted to record the institution of the Eucharist at the Last Supper, and preferred to take the Sign of the feeding of the five thousand as the basis of his exposition.

While it is true that the Synoptists treat the wonder of feeding the multitude as simply one of the gracious acts of our Lord, whereby He relieved the hunger of His hearers, we cannot doubt that what He handled in the breaking of this bread and giving it to the devoted pilgrims who had endured long privation in order to hear Him must have received from Him a spiritual impress, of a sacramental nature, like that of the Upper Room, which gave something of Himself to their souls.

And it may well be that St. John, alone among the Gospel writers in realising this, preferred to rest his Eucharistic teaching on this gift to the many, rather than on the well-known gift to the few at the Last Supper.

6. 27. " Sealed." The Father authenticated Christ's work by implanting in human hearts that capability of responding to and accepting the Message of Christ which is the universal and truest evidence or witness of the Father to the Son. It is this " witness of the Father " to which reference is made in **5**. 32, 36, 37 : also in verse 45*b* of this chapter **6**.

28. " What are we to do ? " Deliberative subjunctive.

29. This important verse corresponds to St. Paul's teaching on Faith and Works.

30. This verse, as has been pointed out above, shows that the discourse was not meant by St. John to be a reproduction of the actual words of Christ on this occasion. Though some of these men had just witnessed and appreciated a wonderful Sign, and could not reasonably have asked for another, the regular worshippers of the synagogue in Capernaum were, apparently, not present at the miracle.

31. " The manna." The lintel of the synagogue at Capernaum (verse 59) still exists, and has sculptured upon it a pot of manna.

34. Compare **4**. 15.

35. Compare **4**. 14.

36. Once more this verse is not intended to apply to the Galilean pilgrims, but to others who had not had their experience.

41. The second discourse begins here.

45. Isaiah **54**. 13. Compare our note on verse 27.

46. This is a parenthetical note : compare **1**. 18.

51*b*. A new thought is here introduced, perhaps suggested by the sacrificial Paschal Lamb ; compare **1**. 29; **6**. 4 ; **19**. 36.

52. " Began to wrangle," literally " began to fight." Here the Jewish objection to the Christian doctrine of the Eucharist is stated.

53. " And drink His blood." To Jews, taught from of old not to drink the blood of animals, this statement, if

made of literal flesh and blood, would be inexpressibly shocking. Compare verse 63 in which the spiritual interpretation is outlined.

57. " Because of," R.V., not " through " which would require the genitive case.

59. " In synagogue," as we say " in church." We are to understand that our Lord Himself gave teaching on this subject at Capernaum after the feeding of the five thousand. This justifies St. John's selection of that occasion rather than the Last Supper for his exposition of Eucharistic doctrine.

60. " Harsh," i.e. offensive : not " hard " as in R.V. and A.V., i.e. difficult to understand. Even in St. John's days there were Christians who found the Church's teaching more than they could accept, for Ignatius not long afterwards (A.D. 110) writing to Smyrna says of them : " They abstain from thanksgiving and prayer (i.e. public services) because they allow not that the Eucharist is the Flesh of our Saviour Christ."

63. To avoid giving occasion to a carnal interpretation the Lord explains Himself more fully in this verse : " It is the Spirit that quickeneth : the (literal) flesh profiteth nothing ; the words which I have spoken to you are spirit and are life." For all that, many of His disciples went back and walked no more with Him (verse 66). Thus we are shown that of the Jews (and probably some Judaising Christians) in the first century, some who had been at first attracted by the new Faith allowed themselves to be repelled by the teaching of the Church on the meaning of the Eucharist, as well as by the claim of Divinity made by the Church on behalf of her Master.

70. " And yet one of you is a devil." St. John often makes " and " to mean " and yet " ; this is characteristic of an Aramaic-speaking Jew.

71. Note R.V. Here Iscariot is assigned as a surname to the father of Judas. Iscariot = Ish-Kerioth, man

of Kerioth, a village of Judæa. All the rest of the Twelve appear to have been Galilean Jews.

Chapter **5**

We are following the suggestion, for which there is much support, that chapter **5** should come here, followed by **7.** 15–24.

Other displacements have been noted in this Gospel, indicating that St. John or his secretary failed occasionally to arrange the material in proper order.

5. 1. *The* feast (R.M.) may mean the Feast of Tabernacles, or the Passover, or some very important feast. The reading " *a* feast " has led to other guesses, e.g. the Feast of Purim (which was not confined to Jerusalem) : Westcott suggested the Feast of Trumpets.

From verse 35 we infer that John the Baptist's career had been ended either by his imprisonment or by his death.

2. " Now there is in Jerusalem " indicates that this passage was written before A.D. 70 ; though not incorporated into the published Gospel until much later.

On the other hand if the Aramaic origin of this Gospel is accepted, it is to be observed that in Aramaic the same verb is used for " there is " and " there was."

This is an example of St. John's special knowledge of Jerusalem.

κολυμβήθρα is, literally, a " swimming-pool." Bethesda, Bethzatha (Westcott and Hort), and Bethsaida are various forms of the name. No other Jewish writer mentions it.

4. The gloss (see R.M.) preserves the popular explanation of the bubbling of the water ; compare verse 7. This verse 4 is referred to by Tertullian (A.D. 200), but is probably spurious, being omitted by Aleph, B, and other good MSS.

8. Verbally coincident with Mark **2.** 9, 11 ; κράββατον is said to be a Macedonian word (Plummer).

13. ἐξένευσεν, turned aside, withdrew.

14. "Sin no more," *present* imperative, i.e. "continue in sin no longer."

We must assume that the man's condition had been due to his own wrongdoing.

16. Note the imperfects : "*began to persecute* Jesus, because He *used to do* these things on the Sabbath." Compare Mark **2.** 23–8 ; Luke **6.** 1–11.

We are here shown a collision with the religious prejudices of the Jews. Since the Exile the keeping of the Sabbath had been with them not only a rule of religion but also a patriotic fetish, a rule they loved because it differentiated most conspicuously the Jew from the despised and hated Gentile. Our Lord, as we know also from the Synoptists, disregarded the Sabbath, and in so doing (probably as part of His plan of a universal religion), aroused the hostility of a people to whom the Sabbath-rule was one of their chief glories.

The Synoptists represent our Lord as basing His violation of the Sabbath on grounds of necessity or mercy (and so in **7.** 23 of this Gospel) : but here St. John bases it on His Divine Sonship (verse 18). This Divine Sonship is the main theme of the Gospel, compare **20.** 31.

17. "And Jesus answered them, My Father is working even until now, and I am working too."

Here our Blessed Lord boldly denies the statement of the Priestly document (P) used in Genesis 2 that the Sabbath was instituted because on that day Elohim rested from His labour of Creation. His Father was a Living God, alive and at work all the time. So the Son of God must be at work also, all the time, like His Father.

His reply on one occasion recorded in St. Mark's Gospel was : " The Sabbath was made for man's sake, and not man for the Sabbath's sake, so that the Son of Man is Lord even of the Sabbath."

All those " positive " rules of living, as contrasted with the " moral " commandments recognised as binding on all men, are under the control of the ideal man (" Son of Man ") living and deciding as a Son of God : and it may be argued that He did not claim the right to adopt or to disregard merely for Himself as Messiah, but also for all those who should become in heart and mind the true children of God. St. Mark gives no indication of the effect of this declaration on the minds of the Jews, but St. John shows the resulting hostility as being immediately aroused (and continuing even to the time of writing the Gospel), " because He not only used to break the Sabbath, but also used to call God His own Father, *making Himself equal to God*." St. John, we think, lays stress on this, because of the embittered arguments of Jewish controversialists in Ephesus and other places also. For there follows a long discourse on the nature of the Sonship of our Lord.

The discourse seems largely the disciple's own estimate of Christ rather than the utterance of Christ concerning Himself, although it opens with a Saying which we receive as a genuine speech of our Lord, introduced by the special phrase " Verily, verily," which was intended by St. John, as we think, to distinguish an actual Saying of the Lord : " Verily, verily, I say to you, the Son can do nothing of Himself, but what He seeth the Father doing. . . . "

And again we have an actual word of Christ in verse 24 : " He that heareth My word, *and believeth Him* that sent Me, hath life eternal, and cometh not into judgment, but

hath passed over out of death into life." Here our Lord stresses (not, as St. John would have rightly done, belief in the Messenger but) belief in God as the Author of the Message.

20. "That ye may marvel." It is hard to believe that our Blessed Lord actually used these words either about His own works or about those of His followers, because they seem inconsistent with all else in His early career. He did His works of power, conversion of souls, healing, and the like, not for self-advertisement, not as proofs of Divine origin and mission, but only for pity and love towards sufferers and for the progress of the Kingdom of God. The Synoptists repeatedly record His command—often disregarded—to keep His works of mercy hidden.

We regard this as one more example of the fact that the discourses were not intended by St. John to be solely a reproduction of our Lord's own words.

23. "He that honoureth not the Son honoureth not the Father."

This sentence appears to be directed against Jewish opponents of the Church, who were arguing that the Divine value set upon our Lord by His followers was a lessening of the honour due to the Supreme and Only God—an argument repeated by Unitarians ever since. Compare 1 John **2**. 23: "Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also."

24. Note this actual Saying of Christ, recorded by St. John only.

27. "A son of man," no article, i.e. truly human.

The Messianic Son of Man is ὁ υἱὸς τοῦ ἀνθρώπου.

In Revelation **1**. 13; **14**. 14, the phrase "son of man" without the article is used as here to denote a human being.

29. See note on **3**. 20.

30. Note the Son's total self-surrender to the Father. His judgment is just, because He is unswayed by self-interest or self-will.

31. Cp. **8.** 13, 14.

32. The Other is the Father, not John the Baptist.

33. Note the perfect tenses, indicating that the results still hold good.

35. John's ministry is over.

36*a*. The construction here is not grammatical; to make it so we have to insert after "witness" the words "that is."

36*b*. Note this appeal to Christ's whole life and its activities ("works"), not merely to the signs or miracles. This Gospel sets before Christians the witness to Christ whereby their faith can be maintained and strengthened. The witness takes five forms, two superior, three inferior.

(1) The witness of the Father in the response of an uncorrupted human heart to the words and personality of Christ. *The Father gave it us*, and if we have retained the will-to-goodness our hearts must vibrate in unison with the Message He sends in Christ. Compare 1 John **5.** 9.

(2) The witness of the actions of Christ in converting and inspiring men. Only a God-sent Man could accomplish this work, and live so self-surrendered a life in carrying out His mission.

(3) Inferior evidence (compare verse 36*a*) is that of John the Baptist, good as it was for some.

(4) The witness of the Signs wrought by Christ: His healings and other wonders.

(5) The witness of the Scriptures, which really point to our Lord, but were mostly misunderstood by the Jews, lovers of the Book though they were.

38. Their disbelief proved that they had no genuine will-to-goodness, the basis of the natural response of the heart not utterly corrupted by self-seeking; other-

wise they would have been able to receive the Father's witness to Christ.

39, 40. Instead of forsaking their self-seeking attitude of mind and giving themselves to the true God and His Cause, they were falling back on a study of the Old Testament, a study of little value because the eyes of their spirit were blinded. "Ye search the Scriptures (the imperative "Search the Scriptures" is possible but very improbable) because *ye* think in them to have life eternal, and yet these are they that bear witness concerning Me; and ye are not willing to come unto Me that ye may have life."

These words would suit well the case of the Book-worshippers of the Apostolic age who could not understand that life is the gift of a living Person. And yet the messages of God in the Old Testament, rightly appreciated by a truly God-seeking heart, pointed to the living Message of God.

Had these Jewish opponents of our Lord really understood the teaching of the great prophets of old regarding the Kingdom of God and the Messiah, they would have realised that it was in full accordance with that of Jesus of Nazareth. As truly Divine was the former revelation through the prophets, so truly Divine is the new revelation through the Son of God: the very harmony of the two revelations is witness of the one Divine Source. Compare Hebrews **1.** 1, 2: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in a Son."

The tragic situation lay in the fact that these Jews, the great majority of their people, had completely turned away from the teaching of their most inspired prophets, the two Isaiahs and Jeremiah chiefly, regarding the

unselfish and spiritual leadership of the world by Israel, to a self-seeking material predominance over the nations of the earth, to be achieved by the devil's means of force and craft, or by the might of a purely tribal god, the fiercely nationalist deity of their own imagination.

In vain, therefore, did these degenerate successors of the old Israel which had accepted and treasured the teaching of the great prophets search the Scriptures, for they entered upon the search with a false god of national self-seeking enthroned in their hearts : thus blinded they could not respond to the words of the true God, Eternal Goodness ; they could not understand God's purpose for their people, nor could they recognise in Jesus of Nazareth the eternal Goodness and the high Purpose of God revealed in Man.

42. " But I have come to know you that ye have not the love of God in yourselves." Here again is given the reason of the Jewish rejection of Christ, for even their seeking after God was self-seeking.

43. This verse repeats what has been already said. Christ came on a selfless mission, a Son absolutely surrendered to the Father in heaven : Him they rejected. A self-seeker like themselves they would accept.

Cp. Matt. **24.** 5, 23, 24.

44. This verse is connected with verse 41. See our note on " glory," **2.** 11.

Taking " glory " in its special Johannine sense, the two verses 41, 44 would mean that whereas Christ's mission or purpose in life was given of God and directed wholly towards His service, the purpose in life which they had selected and were acting upon was a poor thing, not derived from God nor directed towards the service of the true God (" the only God ").

And the poverty of their choice was their own supreme fault.

45. " Ye have set your hope." This may be compared with 9. 28, " Thou art His disciple, but we are disciples of Moses."

Here we have an echo of the embittered controversies between Christian Jews and their unbelieving fellow-countrymen. The latter must have perpetually reproached believers in Jesus with having deserted Moses, the great religious leader of their race.

46. In this verse St. John summarily counters the Jewish attack : " For if ye were (really) believing Moses (as ye pretend), ye would be believing me ; *for concerning Me he wrote*."

So far were they from being genuine followers of Moses, that he would be the first to blame them.

The underlying thought of St. John—and of St. Paul also—was that Christianity is not a new religion, a perverted development of the old religion of Israel, but it is a rightful, God-guided, and entirely orthodox completion of the work of Moses and the prophets.

Christians were not heretics ; the unbelieving Jews who had perverted or ignored the prophetical teaching regarding God and the nature of the Messianic Kingdom were the real heretics.

47. If their study of the writings of Moses left them without a right understanding of Moses, it was not surprising that they were devoid of the power to appreciate properly the oral teaching of Christ.

7. 15–24. These verses seem to follow more naturally in this place.

15. Their surprise is due to the fact that our Blessed Lord had not gone through the ordinary training of a Rabbi in one of the recognised rabbinical schools.

16–17. The reply implies the following considerations :

(1) In those schools the students learnt the notions of the Rabbis regarding religion, which were largely derived

from the ideas of former Scribes, and the value attached to these developments depended on the reputation and authority of human teachers, and not on the intrinsic merit and truth of the teaching itself.

On the other hand, the teaching of Christ rested on no human authority whatever, not even on His own authority ; it was derived directly from God.

(2) *How could it be known for certain that the teaching came from God?*

The answer of this Gospel is that to a God-devoted man the words of Christ ring true ; they evoke a response from such a heart, of this response God is the Author, giving the *witness of the Father* to the Son.

Thus to the right kind of hearer the words of Christ are self-authenticated.

(3) It is only on the genuinely God-devoted man that our Lord's teaching can have this effect. " If a man willeth to do His [i.e. God's] Will, he shall come to know concerning the teaching, whether it is from God, or I am speaking from Myself."

In all judgments everything depends on the outlook and prepossessions of the judges, the direction in which their central selves, their wills, are set. If they are set self-wards, then such men cannot judge aright : but if their wills are set God-wards, then men can feel and appreciate the truth of the words of Christ, to some degree at once, to a far fuller degree in the future, after acceptance and meditation and spiritual experience. As for men who are mere self-seekers, they cannot understand the words of Christ, He speaks to them in a foreign and unintelligible tongue.

19. The very desire of leading Jerusalemite Jews to get rid of Jesus by assassination is a proof that Moses is

not their guide and that their hearts are not right with God.

20. " Thou hast a demon " is equivalent to saying " Thou art mad."

Even now the Arabs attribute all madness to evil spirits.

The multitude (provincials chiefly) were unaware of the plot of the local Jews to kill Jesus.

21. " One single work I did " refers to **5**. 1 ff. Because He broke the Sabbath according to their notions, they wished to kill Him. He justifies this work on the analogy of circumcision. If the Sabbath gave way to a ceremonial ordinance, how much more should it give way to a work of mercy !

8. 12–20. Appear to be better placed here.

12. " I am the Light of the world." Compare **1**. 4, 5, 9, where the contrast between moral light and darkness is set forth ; and also 1 John **1**. 5–7 ; and **2**. 8–11.

13–14. Compare **5**. 31.

17. Deuteronomy **19**. 15 : " At the mouth of two witnesses, or at the mouth of three witnesses, shall a matter be established." Verses 17, 18 are probably the evangelist's own way of putting the matter.

18. " The Father's witness " has been usually assigned to Scripture and the voice from heaven ; but we take it to be the response of a God-seeking heart to the words of Christ. See our note on **7**. 16, 17, and compare 1 John **5**. 9 : " If we receive the witness of men, the witness of God is greater ; for this is the witness of God which He hath testified of His Son." And verse 10 in the Epistle goes on thus : " He that believeth on the Son hath the witness *in him*," showing that the witness is psychological, not historical.

20. καὶ = and yet.

7. 1. " Was walking," imperfect tense. Why had the Jews of Judæa resolved to kill Jesus ? He had not

yet proclaimed Himself the Messiah, so that could not be the reason. We suggest that it was His teaching regarding the universality of the Kingdom of God which aroused the wrath of the Judæans, jealous to the uttermost of their privileged national position. That Israel was to be no more than Jehovah's Servant and Missionary to the heathen world outside, as Deutero-Isaiah had taught, was offensive to the men of Judæa and especially of Jerusalem, a bitter blow to their combined religion and patriotism.

A generation later, St. Paul incurred the detestation of the people of Jerusalem for exactly the same reason. In Acts **22** St. Paul defended himself before the mob in Jerusalem clamorous for his life, *speaking to them in Aramaic*, and obtained a hearing until he rehearsed the words of the Risen Lord, " Depart : for I will send thee far hence *unto the Gentiles*." At that word, which for them was the head and front of St. Paul's offending, they refused to hear him any longer and burst into a fury of homicidal rage.

As already explained in our note on **4**. 21, the Synoptic Gospels have given us very little information on this side of our Lord's teaching, but there are a few passages in St. John's Gospel which show that He did give it, e.g. **2**, 21, 22 (as interpreted in our note on **4**. 21) ; **4**. 21 ; **7**. 35 (note) ; **10**. 16 ; **12**. 20–3 ; **12**. 32 ; **17**. 2, " *all* flesh."

Nevertheless in **5**. 18 the two reasons for the projected assassination are given as (1) His habitual actions and teaching on the subject of the Sabbath whereby He was destroying it (ἔλυεν) ; and (2) calling God His own Father, " making Himself equal to God."

2. The Feast of Tabernacles commemorated the dwelling in tents in the wilderness, and was also a feast of the Ingathering of All Fruits, especially of the vintage, the third Harvest Festival of the year ; for the Passover was, in part, a thanksgiving for the first-fruits of corn, and Pentecost for the completion of corn harvest.

During the Feast of Tabernacles, the most joyful of all the feasts, all were expected to live in booths, carrying on a kind of picnic for a week.

Two of the festival ceremonies are alluded to: in chapter **7** the daily libation of water brought in procession, with singing of the Hallel, to commemorate the Water from the Rock: in chapter **8** the lighting of the gigantic golden candelabra in the Court of the Women to commemorate the Fiery Pillar.

As the Brazen Serpent (**3**. 14), the Manna (**6**. 32), the Paschal Lamb (**6**. 51), so here (verse 37) the Rock (as St. Paul in 1 Corinthians **10**. 4), and the Pillar of Fire (**8**. 12) are used as symbols of Christ.

3. "Disciples" in the wider sense, as elsewhere in this Gospel.

4. ἐν παρρησίᾳ, in openness, in publicity, literally "in freedom of speech."

5. "Were believing" (imperfect). They believed later (Acts **1**. 14).

This episode is St. John's counterpart to Mark **3**. 21.

6. καιρὸς = fit time—here only in St. John.

8. Note the two readings, "not," "not yet." Possibly "not yet" was a later correction of "not," made because Porphyry (about A.D. 280) pointed out the apparent inconsistency between our Lord's words here and His subsequent going up to the Feast. We may be quite certain that St John meant "not yet" whether he wrote it or not.

The Lord and His Brethren

This episode has not been too clearly related by St. John. In addition to the doubt in verse 8, whether he wrote "I am *not* going up to the Feast," "I am *not yet* going up," verses 3 and 4 might be misunderstood as indicating that the disciples of our Lord were chiefly in Jerusalem and Judæa, and that they had not yet witnessed His (marvellous) works.

The second difficulty can be promptly disposed of; for in this Gospel the "works" of Christ do not necessarily mean signs and wonders, but rather His whole labours on behalf of the Kingdom of God, the conversion and uplifting of souls, the giving to His followers the impulse to devote themselves (as He was doing) to the advancement of God's cause in the world. Consequently we interpret "if Thou doest these things" as meaning "if Thou art engaged on this Mission." What His brethren were saying to Him was in fact an effort to urge Him to put His Mission to the proof at once in the headquarters of Jewish religion, namely Jerusalem.

Our Lord's reply really means that His hour for doing this had not yet come. Later on, as we know, He did press matters to a definite decision. To the difficulty that the disciples were supposed to be so numerous in Judæa that those of Galilee were ignored, our reply is simply that St. John accidentally left this point obscure, as he did again in verse 8.

Moreover, we may judge that the Lord's brethren would think that His disciples in Judæa would have an opportunity of proving their loyalty by supporting His claims before the religious authorities in Jerusalem. As they did not believe on Him, they expected that this effort would fail, and presumably that Jesus would then give up His work.

10. The reason was that He went at the peril of His life, see **7**. 19, 30.

11. "Were seeking," imperfect.

14. "But when the Feast was already at its middle point" is the nearest translation of the genitive absolute.

"Began to teach," imperfect.

15–24. These verses have been transferred so as to follow **5**. 47.

25. Note the evangelist's knowledge of the frame of mind of residents in Jerusalem: they knew more of the

enmity against our Lord than the pilgrims from the provinces.

28. ἀληθινὸς means " true " in the sense of " genuine." The Sender is a real Person, not imaginary.

30. καὶ = and yet, as frequently in this Gospel.

31. " Kept saying," imperfect tense.

32. " The chief priests and the Pharisees " is a regular phrase denoting the Sanhedrin. It is so used in Matthew **21**. 45 ; **27**. 62. The chief priests were mostly Sadducees, so the phrase covers the two parties in the Sanhedrin. The officers were members of the Temple police, under the orders of the Sanhedrin.

33. Cp. **8**. 21 ; **14**. 19 ; **16**. 16 ff.

35. The " Dispersion of the Greeks " means the Jews dispersed abroad among the heathen.

" Dispersion " occurs here, and in James **1**. 1, 1 Peter **1**. 1, only in the New Testament. In these Epistles the term appears to be used of the New Israel, the Church. The opponents of Christ suggest that He means to go to the Jews scattered among the Gentiles in order to reach the Gentiles and teach them.

This was the plan afterwards followed by St. Paul, and doubtless by other Apostles.

Although the Synoptic Gospels give us but little direct statement of our Lord's intention to found a Church embracing both Jews and Gentiles, yet the general trend of His teaching, and His deliberate disregard of the Sabbath—a most manifest mark of difference between Jew and Gentile—as well as the command recorded in Matthew **28**. 19, indicate His purpose to found a Catholic Church. At first, no doubt, His plan was to recall the Jews to the ideal of the Apostolic Nation foreshadowed by Deutero-Isaiah and other prophets, in order that the Gentiles should be gathered in : and His first

disciples were for the most part so fully absorbed in this that they did not altogether realise at first His further intention. But St. John did understand the Mind of his Master, and has shown it in such passages as :

4. 21. " Believe Me, that the hour cometh when neither in this mountain nor in Jerusalem shall ye worship the Father."

11. 51, 52. " But this he said not of himself, but being high priest of that year, he prophesied that Jesus was about to die for the nation, and not for the nation only, but also that He might gather together into one the children of God that were scattered abroad."

7. 37. εἱστήκει, was standing.

38. Dr. Burney pointed out that, in a translation from the Aramaic, the word " fountain " might easily be mistaken for " belly " : this mistake, he suggested, had caused a wrong connection of verses 37, 38, which ought to run :

" If any man thirst, let him come unto Me, and let him drink that believeth on Me. As the Scriptures said, Rivers shall flow from the fountains of living water."

This appears to be a reference to Joel **3.** 18, " a fountain shall come forth from the house of the Lord," a passage which in a Jewish Midrash (exposition) is applied to the time of the Messiah.

39. " For not yet was there Spirit, because Jesus was not yet glorified."

In the New Testament πνεῦμα without the article denotes a spiritual gift, as in **20.** 22, " Receive ye Holy Spirit." With the article, the word generally means the Person of the Holy Spirit, not His gift. After the Resurrection the Holy Spirit bestowed on the Church the spirit of the exalted Christ.

" Glorified " in this Gospel is a characteristic word implying the fulfilment of Christ's mission to the world,

and here is used for the Passion and Triumph regarded as one indissoluble whole : as in **12**. 23, " The hour hath come that the Son of Man should be glorified " ; and **13**. 31, " Now hath the Son of Man been glorified."

40. ἐκ τοῦ ὄχλου is a later Greek idiom, resembling the French partitive article. It means, " some of the multitude."

47. " Have ye also been led astray ? " as in verse 12.

49. Note the contempt for the ignorant multitude expressed by the rulers.

50. This cautious interposition of Nicodemus accords well with his coming to Jesus *by night* (**3**. 2), and with his action in **19**. 39, along with another hidden disciple of Christ. Moreover the verse shows that the evangelist was in touch with the Sanhedrin and its members.

52. " Ariseth not," present, not perfect as in A.V.

The passage **7**. 53 to **8**. 11 is not part of this Gospel, but a fragment in the Synoptic style by an unknown author. We omit it here, where it breaks the connection, and study it as a separate fragment later on.

Verses 12 to 20 of chapter **8** are believed to have originally followed **7**. 15–24, and both passages have been transferred in our present arrangement to the end of chapter **5**.

8. 24. " Except ye believe that I am (He)."

As in the Synoptic Gospels, so in this Gospel our Lord refrains from proclaiming Himself to be the Messiah, for the simple reason that the Jews held false views of the Messiah's nature and mission. Until they had learnt to adopt the teaching of the greater prophets regarding the spiritual leadership of the world, and to abandon their material and political Messianism, no good purpose would have been served by revealing Himself to them as the Messiah.

It is true that in this Gospel our Lord's Messiahship was mentioned quite early in His public career in quarters where no harm would result, for example to the Samaritan woman : but nothing was said of it at *Jerusalem* until the end of the ministry.

25. Very naturally the Jews ask our Lord, " Who art Thou ? " and receive the answer, " *Altogether what I am even speaking to you.*"

This verse has proved an immense difficulty to commentators. The phrase τὴν ἀρχὴν might mean " at all " ; or simply, " the beginning." The latter interpretation is neither good grammar nor good sense. The former meaning encourages the interpretation favoured by Westcott and most of the Greek Fathers : " How is it that I even speak to you *at all* ? " This we dismiss as utterly unlikely. Our Lord is seriously asked, " Who art Thou ? " and the question deserves a serious answer.

The other interpretation given by Westcott is far more likely to be right : " Altogether (τὴν ἀρχὴν) what I am even speaking unto you. I have many things concerning you to speak and to judge : but He that sent Me is true, and what I heard from Him, this I am speaking into (εἰς) the world."

In other words, it is as if our Lord had said : Do not ask who I am apart from My Mission. *I am My Message*, and My Message is Myself ; and yet it is not Mine, but My Father's, whose I am, to whom I am utterly self-surrendered.

This, then, is our Lord's utterance; parallel to " the Word was made flesh," He proclaims Himself the Living Message of God. Those who are potentially God's children will feel the force of His words and accept Him. This is the value of Christ for the practical purposes of

the Christian life, for religion, that is to say: Christian thought—theology—must build upon this as a foundation. But life is lived first, and is thought about afterwards. The acceptance of the Incarnation is the essential matter; in this Gospel our Blessed Lord is represented again and again as insisting upon this acceptance in its simplest form, e.g. **17**. 21, "that the world may believe that *Thou sentest Me*"; **17**. 25, "and these came to know that *Thou sentest Me*"; and in other places also our Lord dwells on this essential faith in the Incarnation.

As for the *thought* of the Church on this vital subject, it took her three hundred years of meditation to enable her children to agree in thinking rightly concerning it.

"31–end–32. Jesus therefore began to say to the Jews who had believed Him, If ye abide in My word, ye are of a truth My disciples, and ye shall come to know the truth, and the truth shall set you free."

From that moment our Blessed Lord is represented as engaging in a very hostile controversy with His hearers accusing them of planning to kill Him, of being children of the devil, of being liars, and the discourse ends with an attempt to stone Him.

The evidence that the First Epistle of St. John is by the same author as the Gospel we take as abundantly convincing.

In that Epistle St. John uses the word *liar* or *lie* seven times in five short chapters.

In chapter **3** we have "he that doeth sin is *of the devil*. . . . In this the *children of God* are manifested, and the *children of the devil*." Again in **3**. 12, "Cain was *of the evil one*."

In view of these resemblances of thought and words,

it seems clear once more that these dialogues in the Gospel, while they contain genuine Sayings of our Lord well preserved and treasured in the heart of St. John, in some cases embody rather the thoughts of the disciple regarding his Master, than our Lord's actual teaching regarding Himself.

32. The same teaching was given in Stoic philosophy.

33. If these Jews were thinking of political freedom, they had strangely misread the history of their people, for with only brief intervals Judæa had been for centuries a vassal-state.

34. The same thought is found in Romans **6.** 16; 2 Peter **2.** 19.

The lack of political independence is a small matter compared with the very real bondage of sin. Note the force of the Greek present tense; "doeth sin" means a fixed habit of sin rather than a single lapse from a life of virtue. The same distinction is to be observed in the Epistle of St. John. In fact "doeth sin" would be well translated by "continueth in sin."

35–6. The interpretation of these verses, linked together by "therefore" in the second verse, is very difficult. We suggest the following:

The slave of sin, though he may be within the household of God, is not a genuine member of the family, and sooner or later he will be transferred to his real master. The true member of God's family—the son—abides for ever in the household of God.

Yet if by falling under the influence of the son, the slave becomes in spirit and act a true member of the family, he is thereby changed in status, becomes an adopted son, and so "free indeed."

With this interpretation compare the teaching of St. Paul in Galatians **4.** 21 to **5.** 1, where he contrasts the position of the slave—the Jew obeying the Law through fear—with that of the child of God, who does his Father's

will because he loves it and knows that it is good and right.

" Goeth not forward in you," i.e. find no room to live and grow ; for it finds no abiding response in your hearts.

38. The text varies here. It seems better—with some manuscript support—to read " your father " rather than " the Father." The plan to murder our Lord shows that the spiritual father of these Jews was the devil.

39. There is a similar variation of text here, between ἐστέ and ἦτε, ποιεῖτε and ἐποιεῖτε. We follow Westcott and Hort in preferring ἐστέ and ποιεῖτε. The thought is, if they were really sons of Abraham in spirit, their actions would show that they were the true sons of the " Friend of God."

40. But their desire to kill Him proved that they were no sons of Abraham.

41. " *We* were not born of fornication : we have one Father, even God."

The stress is laid on *we*. They were not mongrels by race and religion as were the Samaritans, the kinsfolk of Jesus according to verse 48, but were genuinely descended by race and religion from Abraham, and so could claim God as their Father.

Fornication in the Old Testament is regularly employed of idolatry. Thus they claimed that they and their forefathers had never been corrupted by idolatry, as were Samaritans and Gentiles.

42, 43. Their inability to understand the speech of Christ who had come from God showed that they had no kinship with God, as they claimed. Otherwise they would have understood and loved the Son of God.

44. That they had the desire to murder proved that they were akin to the devil, who was a murderer from the beginning.

" And the father thereof." As the Greek stands, it would mean " he is a liar and his father (also)."

Some have thought that St. John was here implying agreement with a Gnostic system which traced out a genealogy for the devil.

Evidently this is a piece of careless writing, and the meaning is: He is a liar and the father of it (lying).

46. Here another test is suggested. The sinlessness of Jesus, properly considered, ought to be a strong argument for His truthfulness. "Convicteth," as in **16**. 8.

47. The statement is repeated once more that only a (potential or actual) child of God can accept and value a message from God.

50. "There is one that seeketh and judgeth." This is a difficult verse: the meaning appears to be that our Lord left the final judgment on His work in the Father's hands. Nevertheless He would say one word more about His work: it gave life eternal to believers. This last word provokes a final outburst from His opponents, verses 51 to the end.

51. "Behold" is stronger than "see"; it denotes a prolonged gazing, not a momentary glimpse.

52. "Taste of death" is a regular Rabbinic phrase.

54. "As to whom (accusative of reference) ye say, He is our God."

This was their fundamental mistake; they imagined they were serving the true God, revealed to their fathers by Moses and the prophets, whereas they had lost the knowledge of Him, and were worshipping a false God devised by their own self-seeking hearts *in their own image*.

Compare the last verse of 1 John.

56. "Abraham your father rejoiced *that he might see* My day. And he saw it and was glad."

This use of ἵνα, in order that, is very strange. Dr. Burney suggested that the Aramaic word for "rejoiced" really meant "longed." Thus the original verse ran: "Abraham *longed* to see My day."

In this verse the thought is that Abraham, to whom had been given the promise that the Saviour of the world should come of his seed, was permitted to know in Paradise that the promise had been fulfilled in the coming of Christ. This, as Dr. Plummer points out, has a distinct bearing on the doctrine of the Communion of Saints.

57. Irenæus (about A.D. 180) spoke of a tradition that our Lord taught between the ages of forty and fifty, "as the Gospel and all the elders testify who in Asia were associated with John the Lord's disciple."

According to the accepted chronology our Lord was between thirty and thirty-five years of age.

58. γενέσθαι, "came into being," as in R.M.; A.V. and R.V. give the less exact translation "was."

"I am" denotes at least pre-existence, and is capable of signifying absolute being. The Jews took it in this latter sense, and attempted in their fury to stone our Lord in the Temple courts.

The Woman taken in Adultery

(1) This section is absent from all the ancient MSS. except D, a MS. which has admitted other interpolations. The Greek and Latin Fathers show no knowledge of it. There is, indeed, a reference to it in the Apostolical Constitutions (A.D. 375), but it is not stated from what book the reference is taken. Thus external evidence is against its being a part of this Gospel.

(2) The internal evidence of vocabulary and style shows great differences from that of St. John. His favourite words are all absent: others are there which he seldom or never uses.

(3) Some of the later MSS. which contain it place the episode at the end of the Gospel, and four MSS. insert it in St. Luke, chapter **21**.

It may have been added as a marginal gloss on **8.** 15

(" Ye judge according to the flesh, I judge no one ") and thence crept into the text of a manuscript whence it was copied in others.

That it was a genuine part of the history of our Lord is quite probable. Eusebius (A.D. 324) seems to imply that it occurred originally in the " Gospel according to the Hebrews," and was preserved by Papias (A.D. 125).

8. 1, 2. These verses, especially " early in the morning," led four MSS. to place this incident after Luke **21**. 38, where it would fit well.

5. Cp. Mark **12**. 14.

6. " Began to write," imperfect tense.

9. Cp. Matt. **7**. 1–5.

11. The present imperative is not well rendered by " sin no more." It really means " continue no more to sin." Cp. **5**. 14.

9. 2. " Rabbi, who sinned, this man or his parents, that he should be born blind ? "

As we see from the Old Testament, the Hebrews were convinced that all disease and misfortune proceeded either from the sufferer's own sin or from that of his forefathers. They were therefore greatly troubled and puzzled when these penalties fell upon the righteous, as we see from Psalms **49**, **73**, and the Book of Job.

This poor man had been born blind.

(1) Could he have sinned before birth ? Something of this kind is perhaps suggested in Psalm **51**. 5, " Behold, I was shapen in iniquity : and in sin did my mother conceive me."

(2) Had he sinned in a previous existence ? We may compare Wisdom **8**. 19, 20 :

" Now I was a child of parts, and a good soul fell to my lot :

" Nay rather, *being good, I came into a body undefiled.*"

(3) Or had his parents sinned ? Ex. **20**. 5, " visiting the iniquity of the fathers upon the children. . . . "

Our Lord brushes aside all these considerations, and declares that the Divine purpose was " that the works of God might be manifested in him."

9. 5. " Whenever " is the correct translation of ὅταν, but it is possible that the word is used inexactly for " when."

6. The use of saliva, perhaps suggested by its being employed as a remedy for weak eyes, occurs also in Mark **7**. 33 and **8**. 23.

7. εἰς here = going to, a pregnant use of the preposition, frequent in Greek.

" Sent." In the healing waters " sent " from the heart of the rock St. John sees an emblem of the healing power issuing from the " Sent " Himself, to open the eyes of the spiritually blind. The Pool of Siloam was rediscovered in the fourth century, and later on a great church was built over it.

In this Gospel our Lord again and again insists on His being *sent* by the Father, as in **17**. 3 : " This is life eternal, that they come to know Thee, the only true God, and Him whom Thou didst send, even Jesus Christ."

8. It is taken for granted that a poor man, being blind, must be a beggar.

9. These imperfects, " began to say," " kept saying," are regularly used by St. John of crowds ; for in such cases there is always much repetition.

11. ἀνέβλεψα = I received sight. Properly speaking the word may mean either " I looked up " or " I saw again." The second meaning applies to this case, though inexactly, as the man had never seen before.

14. According to Jewish ideas these actions were unlawful on the Sabbath.

15. " Began to ask," imperfect, as before in the questioning of a number of people.

17. " What sayest thou of Him *that* He opened thine eyes ? " is very awkward.

Dr. Burney pointed out that ἵνα and ὅτι are probably used to translate an Aramaic word which meant " that " or " who " or " which " or " when," according to the context.

On this assumption this verse read in the original form, " What sayest thou of Him *who* opened thine eyes ? "

There are some other cases in this Gospel to which this explanation may apply.

22. ἀποσυνάγωγος = outcast from the Synagogue.

The penalty of excommunication from the Synagogue, whether permanent or temporary, was greatly feared by the Jews, for the Synagogue was not only their usual place of worship, but also their court of law (especially for those living among the Gentiles), and to an important degree a centre of their social life.

To be excluded meant to become a religious and social pariah, with whom no good Jew would have any dealings whatever. St. John alone uses this word : in chapter **12** he says, " Nevertheless many even of the rulers believed on Him, but because of the Pharisees they were not confessing (Him), in order that they might not become *outcasts from the Synagogue*."

St. Luke **6**. 22 refers to this : " Blessed are ye when men shall hate you, *when they shall separate you*, and reproach you, *and cast out your name as evil*, for the Son of Man's sake."

There were two forms of this excommunication :

(1) Temporary, simple exclusion (probably the separation of Luke **6**. 22).

(2) Permanent and complete boycotting (the casting out of the offender's name as evil).

24. " Give glory to God " did not mean that the man who had received sight should attribute his healing to God, and not to Jesus ; but that he should confess the real truth about the matter.

When Joshua urged Achan to make confession he used the same words.

26, 27. This absurd renewal of the cross-examination at length breaks down the man's patience under all their questions.

μὴ like Latin *num* is used to ask a question expecting the answer " No."

28. " Disciples of Moses," the parrot-cry of unbelieving Jews in the first century.

30. Note the translation of γὰρ here. καί = and yet.

32. ἐκ τοῦ αἰῶνος, literally " from the age," = " from time everlasting."

34. " They cast him out " is considered by some commentators nothing more than an ignominious dismissal, as there was not time for a legal excommunication.

But verse 35 indicates more than this : in our judgment the man was actually excommunicated, though perhaps in an informal manner.

35. " The Son of Man " is the reading of Westcott and Hort, following the three great MSS., Aleph, B, and D. " The Son of God " appears to be an early correction, for Tertullian (*c.* 200) followed this reading.

39. κρίμα = result of judging, κρίσις = the act of judging.

In this Gospel our Lord repeatedly (**3**. 17 ; **8**. 15) declares that He came to save the world, and not to judge it. Judgment takes place, but it is done by men on themselves. Compare Acts **13**. 46, " And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you.

Seeing that ye thrust it from you, and *judge yourselves* unworthy of eternal life, lo, we turn to the Gentiles."

See also our note on **3**. 11, 12 ff.

All to whom our Lord has been fully presented are obliged to judge themselves by coming to a decision regarding Him. Those who accept Him pass out of the sphere of condemnation, **5**. 24: "Verily, verily, I say to you that he who heareth My word and believeth Him that sent Me hath life eternal, and *cometh not into judgment, but hath passed over from death into life*." To this is added in **9**. 39 that they receive a gift of spiritual sight.

They are in the light and can see.

On the other hand, those who deliberately reject Christ when fully presented to them, condemn, not Him, but themselves. The judgment works automatically, with the result that these unbelievers are in danger of losing what little light they had, and of becoming steadily blinder to spiritual verities. The act of rejection is due to a sinful prepossession and engenders deeper sin and failure.

41. Here is shown the symbolical meaning of the Sign of healing the blind man. Those who, like him, confess their blindness, and seek for healing, receive sight. Those who, like the opponents of Christ, are satisfied that they are well enough, abide in their self-centred sin and darkness.

We follow here the suggestion that **10**. 19–21 and then **10**. 22–9 should come before **10**. 1.

10. 22. The Feast of the Dedication commemorated the Maccabean victory and the purification of the Temple in 165 B.C.

The Temple had been desecrated in 168 B.C. by the

Syrian King Antiochus Epiphanes. The family of the Maccabees raised a rebellion in 168, and after a long struggle won for Palestine its independence and the restoration of Jewish religion and worship.

The Feast was held towards the end of December, hence the statement " It was winter."

23. Solomon's Porch became a favourite meeting-place of Jerusalemite Christians : see Acts **3.** 11 ; **5.** 12.

24. " How long dost Thou *lift up our soul* ? "

This may mean (1) " excite our mind," or (2) " hold up our mind in suspense."

The Feast of the Dedication commemorating national deliverance from Syrian domination naturally stimulated thoughts of deliverance from Roman rule, a deliverance passionately longed for at this time.

25. Our Lord does not say that He is the Messiah, because the people would have at once interpreted the title in their own way, as designating a military and political Leader who would satisfy their national aspirations. His spiritual leadership and that of the true Israel had been already fully set forth : but these conceptions did not appeal to them, for they had ignored the teaching of their greatest prophets and so *were not the sheep of His flock*, i.e. those who were willing to respond to His call, and receive from Him the gift of life eternal (verse 28), a far greater thing and a more genuine freedom (**8.** 34–6) than national independence or the supremacy over the whole world of which they dreamed.

29. The text varies here ; our R.V. reads : " My Father, which hath given them unto Me, is greater than all."

The version we follow (W.H. text) means : My flock (i.e. the Church) is the most important thing on earth, and no one can take it out of the Father's power.

Here it has been suggested that **10.** 1–18 should be placed.

10. 1–5. It was customary for several shepherds to keep their flocks together at night in a single enclosure, with one entrance, guarded by a porter. Whenever one of the shepherds wished to take out his flock, he stood at the door and called to his own sheep by name.

Having thus collected them by means of the *personal tie* between himself and his sheep, he led them forth to pasture, going before them. The sheep followed him because they knew him and his voice.

6. παροιμία is usually translated "similitude" or "allegory." It denoted (1) a figurative saying, as in **16**. 25 and 29; and (2) an allegory; whereas παραβολή (parable) as used in the Synoptic Gospels meant a *story* with a spiritual application. The primary meaning of παραβολή was a "comparison," and thus both words agree in origin and are used in the LXX Version of the Old Testament for "proverb," Hebrew *mashal*. The Synoptic Gospels only use the term "parable" and have no "similitudes," while St. John only uses the term "similitude" and gives us no "parables" at all. A similitude, then, is applied to words which have a meaning *below the surface* for the wise to understand, a dark or enigmatical saying.

7. Hitherto our Lord was speaking of Himself as the Shepherd; now a fresh similitude is used. He is the Door, as in **14**. 6 He is the Way.

8. "All that came before Me are thieves and robbers." *Are*, not *were*. Thus the reference is to contemporaries of our Lord, probably the Scribes and Pharisees denounced in Matthew **23**. 14 ff., who claimed and misused the shepherd's office. Compare Ezekiel **34**. 2 ff.

9. "He shall be saved," i.e. preserved or made whole. The word has both meanings.

10. περισσὸν (1) as adverb, "abundantly"; (2) noun as in R.M., "abundance."

11. As Jehovah was to Israel of old the Shepherd of His people, as in Psalm **23** "Jehovah is my Shepherd," Psalm **80**, "Give ear, O Shepherd of Israel," and sometimes the ideal King as Jehovah's representative is called the Shepherd, so our Blessed Lord is in the same relation to the New Israel, the Israel of God, the Church.

15. γινώσκω properly means "I come to know," but appears to be used inexactly here, as elsewhere, in the sense of "I know."

16. "One flock" as in R.V., not "one fold" as in A.V. This mistranslation appears to have resulted from the influence of the Vulgate, which translates both "flock" and "fold" by the same word "ovile" (= fold). Wiclif followed the Vulgate, his mistake was repeated in the Great Bible of 1539, and in the Authorised Version of 1611.

This is another indication that our Lord planned from the first a Church which would embrace both Gentiles and Jews.

See our note on **7**. 35.

For other passages bearing on this important matter see Matthew **8**. 11 and the parallel verse Luke **13**. 29; also Mark **7**. 19, "This He said, making all meats clean," shows that either St. Mark or his source St. Peter was convinced that the teaching of our Lord included the abrogation of the food-regulations which were a great barrier between Jew and Gentile.

18. "Took." Westcott and Hort read ἦρεν, following Aleph and B. If they are right, the reference may be to past attempts on His life. It is possible that here St. John is writing from the point of view of the Ascended Lord, or even was directly inspired by Him.

In recording that our Lord laid down His life by the Father's command, it is very probable that St. John was guarding against a possible Jewish objection that our

Lord's last journey to Jerusalem, when He knew what would befall Him there, was tantamount to suicide.

30. For the full theological exposition of this most important verse, study carefully Gibson's *Articles*, pp. 114, 115. St. Augustine's comment on ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν is worth noting as a summary statement. By ἐσμεν (we are) Sabellius is refuted, who denied the distinctions within the Godhead : by ἕν (one thing, neuter), Arius is refuted, who denied that Father and Son were of the same essence.

34. This claim of Sonship and oneness with the Father, which so exasperated the Jews of that day and later, must have been one of the chief difficulties with which St. John met in his missionary work among Jews. And his converts, when made, needed this careful and reserved argument (as it appears to us) in order to enable them to repel Jewish attacks on the Divinity of our Lord.

The argument from the Old Testament, with its buttress " and the Scripture cannot be broken," is one which could appeal to Jews only.

In this reply to Jews it is pointed out that in the Old Testament the term " god " is applied to human judges, as in Psalm **82**. 6, " I said, ye are gods : and all of you sons of the Most High." (Exodus **21**. 6 is another example.)

Our Lord asks if in view of this He who was consecrated and sent into the world by the Father was not within His rights to call Himself Son of God. Finally, He appeals to His whole life's activities (" His works ") as showing that He is doing on earth the works of the Father.

Note that in the Greek " Son of God " has no article.

10. 35. " Unto whom the word of God came "

appears to have been the usual Jewish explanation of this usage.

38. " Know and perceive," literally " know and come to know."

They can, if their wills are set God-ward, obtain real and immediate knowledge and later on they can come to know more of the Indwelling of the Father in Christ.

40. The retirement to Peræa is related also in Mark **10**.

Chapter **11**

To us it is most surprising that the Synoptic Gospels do not mention the raising of Lazarus, whereas St. John gives it in detail and explains carefully how it brought to a head the hostility of the Sanhedrin, and so led to the death of our Lord.

The Synoptic narrative is chiefly based on St. Mark's Gospel, which is a compilation of St. Peter's Reminiscences of Christ. Naturally St. Peter gave to his hearers accounts of the events at which he himself had been present. As St. Peter was a Galilean, the Galilean ministry of our Lord is the chief feature in St. Mark's Gospel ; only a few verses are allotted to the ministry in Peræa (about nine chapters in St. Luke) ; and nothing whatever is related of the Judæan ministry, except the last week of our Lord's earthly life. It would seem as if, for a short time, St. Peter was not with Christ in Judæa until the entry into Jerusalem, for Thomas takes the lead in **11**. 16 : " Thomas, who is called Didymus, said therefore to his fellow-disciples, Let us also go that we may die with Him."

On the other hand, the writer of the Gospel was, as we contend, a man of Jerusalem ; he certainly knew the mind of the people of Jerusalem and has given us far more of the events in or near Jerusalem than of those in Galilee.

He was in possession, therefore, of information which was not at the disposal of Galilean disciples, especially in respect of the discussions in the Sanhedrin ; consequently he knew better than they the importance of this miracle in deciding the hierarchy to get rid of Jesus.

We conclude, then, that to the Synoptic writers, even if they knew of the raising of Lazarus, it would only seem on a par with other miracles of the same kind which they had recorded as being wrought by our Lord.

This, indeed, appears to be the only reason—as far as we can guess—why St. Luke, who had some information regarding the sisters of Lazarus, did not consider it necessary to record this event.

On the credibility of this Sign something must be said.

In the first place, those of us who were brought up in the materialistic atmosphere of the latter part of the nineteenth century, and others who are still under its influence, are not likely to be good judges of this matter. In those days Matthew Arnold could write, " Miracles do not happen." And his age, full of confidence that the advance of science had been so enormous that it could be decisively declared that a raising of the dead was absolutely impossible, naturally came to the conclusion that it had never taken place.

But during the last fifty years the facts, established with immense difficulty amid these Sadducean surroundings, of hypnotism, of telepathy, the mass of evidence accumulated by psychical research, the numerous cases of healing by spiritual means (and sometimes at a distance), have proved at the very least that the human spirit has greater powers over the body than our fathers knew or would admit.

As a result it is now generally conceded that the

ordinary miracles of healing recorded of our Lord can no longer be treated as incredible. Whatever supernormal powers have been occasionally met with among men, such as levitation (as in the walking on the Lake), the healing of those who have faith to be healed, and of others, the knowledge of what is happening at a distance (as in the case of Lazarus), can reasonably be claimed by us as belonging to the perfect Manhood of the Son of God.

It remains, then, for us to show that the raising of Lazarus need not imply more than an extension of our Blessed Lord's supernormal powers of healing. In Mark we have (**5**. 22–43) the account of the raising of the daughter of Jairus. In it our Lord asserts " the child is not dead, but sleepeth." To the rest she appeared to be undoubtedly dead. We must suppose that she had passed into a death-like stage which would have deepened into actual death but for our Lord's intervention.

In this case the apparent death had taken place only a short time before Christ entered the sick-room ; whereas Lazarus had been three days " dead " before the arrival of the Saviour.

Our ignorance of the various stages of death-like trance or coma, before death is finally established, medical circles of the present day would frankly acknowledge, even the stoppage of the beating of the heart is no certain sign of death ; and indeed, until decomposition begins, there is sometimes a real difficulty in determining whether death has taken place.

Now in the case of Lazarus we are told that our Lord was supernormally aware of his passing into a death-like stage, and spoke of it thus : " Our friend Lazarus hath fallen asleep, but I am going in order that I may wake him." It is true that St. John represents the disciples as misunderstanding this utterance, in a way

quite common in the dialogues of this book: and that they are then informed that Lazarus is dead, but we do not think that emphasis should be laid on this concession to ordinary modes of speech. The meaning would be, as we think, that if Lazarus were allowed to remain in his tomb he would really and irrevocably die.

Is it not reasonable to suppose that in this instance there was a prolongation of the trance or coma whereby our Lord was enabled to set in motion the spiritual agencies of restoration as in the case of the daughter of Jairus?

As for Martha's words in verse 38, inferring that putrefaction had already begun, "for he is of the fourth day," they are fairly taken as a surmise based on ordinary experience of dead bodies, and no more than a surmise. We conclude, then, that, taking into consideration the new light recently thrown upon the supernormal powers of the human soul, the raising of Lazarus is removed from the sphere of the incredible.

Whether we believe that it actually took place or not depends on the view taken of this Gospel. We have admitted in the Introduction that many of the discourses are the evangelist's own composition based on his recollection of actual Sayings of Christ, but this was due partly to necessity (for who can expect verbatim accuracy in such matters?), and partly to the custom of the age, a custom of long standing among Jews and Gentiles, and so regarded as altogether legitimate.

Some in our own day have gone farther than this. They urge that St. John treated historical events in the same way; they consider the raising of Lazarus as a symbolical representation of our Lord's work in raising the spiritually dead to life eternal. But the manufacture of *events* was never recognised in that age as a legitimate

method of writing history; and that makes the whole difference.

St. John treats this incident as an actual event, not as a mere symbol, but as a fact with a meaning. In **12.** 1, 9, he refers to it as an actual fact; he lays great emphasis upon it as bringing to a focus the opposition of the Sanhedrin to our Lord, and he shows that in restoring Lazarus to earthly life our Saviour sacrificed His own.

Moreover, St. John is dealing with an occurrence close to Jerusalem, about which he must have had special opportunities of getting full information from eye-witnesses.

In the Introduction we have endeavoured to convince our readers that the study of this Gospel as a book written by a personal disciple of Christ who is telling the truth as well as he knows it, largely from his own experience, brings us to the conclusion that our method is right, *from the way in which all the facts ascertainable fit together when properly explored.*

If we are right in this, there is no reason for doubting the record, and we are satisfied that the narrative of the raising of Lazarus is substantially true.

11. 1. Lazarus = Eleazar, God is my help. St. Luke (**10.** 38, 39) mentions the sisters but not Lazarus. Cp. **12.** 1, 9, 17.

2. Cp. **12.** 3, and Mark **14.** 3–9.

4. "That the Son of God may be glorified." Cp. **9.** 3.

See our note on "glory," **2.** 11; to be glorified meant to be enabled to fulfil His mission. This act of giving life to the dead led on, as St. John shows, to the Passion and Resurrection—the glorification—of our Lord.

5. The verb ἀγαπᾶν signifies the love inspiring goodwill and friendship, whereas φιλεῖν denotes a more

passionate affection, such as that between man and woman, as well as an ordinary feeling of friendship. It is the former verb that St. John uses here.

9–10. This enigmatical reply has not been successfully explained by the commentators. Our Lord's similitudes were not always understood by the disciples : compare **16**. 29 ; **9**. 4.

11. " Hath fallen asleep," perfect tense.

12. σωθήσεται, he will be made whole. Sleep will be good and restorative, is their idea. Another example of the too-literal misunderstanding.

13. " Sleep of slumber " is St. John's way of denoting literal sleep.

14. παρρησίᾳ (literally " with freedom of speech ")—openly, plainly.

16. Thomas in Hebrew, Didymus in Greek, means twin. Some have thought that he was the twin-brother of Matthew, with whom his name is coupled in the lists of the Twelve. That he took the lead on this occasion indicates that St. Peter was absent. St. John's special knowledge of St. Thomas is shown here, and in **14**. 5 ; **20**, 25. Cp. Mark **14**. 31.

20. The characters of Mary and Martha correspond exactly with those depicted in Luke **10**. 38–42. Martha is active and practical : Mary is retiring and contemplative.

21. " Hadst been " ; in the Greek the imperfect is used, for there was no pluperfect of this verb.

24. Another " literal " misunderstanding.

25. Compare **14**. 6, " I am the Way, and the Truth, and the Life."

In this verse is summed up the symbolical meaning of the Sign of the raising of Lazarus.

27. " I have believed " has the force of the Greek perfect which implies " and I believe still."

Note the triple form of her confession of faith, that (1) Jesus is the Messiah ; (2) He is the Son of God ; (3) He is He that cometh into the world.

Compare **6.** 69, " Thou art the Holy One of God," and **20.** 31, " Jesus is the Christ, the Son of God " ; also Matthew **11.** 3, " Art Thou He that cometh, or look we for another ? "

31. Note this vivid touch of reality ; these " miserable comforters " could not leave the poor woman alone in her grief.

33. Literally " was moved with indignation in His Spirit, and troubled Himself."

38. ἐμβριμώμενος, being moved with indignation. The English version " groaning " is barely possible, and we reject it.

The commentators have hazarded many guesses at the reason for this indignation, here and in verse 33. The simplest explanation is surely His rightful disgust, first at the stupid lack of genuine consideration for the bereaved sisters which this crowd of so-called sympathisers were showing, and, secondly, at the artificial and unreal ululation of these people (verse 33). This wailing in chorus was nothing short of conventional hypocrisy.

39. " For he is of the fourth day." Usually decomposition would have begun by this time ; but we are not bound to assume that Martha was correct in her surmise.

41. Our Lord is already aware that Lazarus has been restored to life, and gives thanks to the Father for hearing His prayer.

42. A thought of St. John put into the mouth of our Lord.

43. δεῦρο, literally " hither," was used as a kind of imperative = come.

44. " Bound as to his feet and hands."

46. Cp. Luke **16.** 31.

47. " A council," συνέδριον, i.e. a meeting of the Sanhedrin.

" What are we doing ? " The need for action had become pressing, from their point of view.

Either they did not believe that the miracle was

genuine, or they did not consider it a sign of Divine power. Cp. Matthew **24**. 24 ; and Mark **3**. 22.

48. " Our place and our nation." " Place " here cannot mean the land or the city, but must mean the position of authority of the Sadducean hierarchy. They were interested in that, as the Pharisees were interested in the nation, being the nationalist faction among the Jews.

48–53. *Being high priest of that year.*

This was the fateful year in which the decision was made at the meeting of the Sanhedrin which resulted some forty years later in the tragic disaster of A.D. 70. St. John, who lived to see the issue of this terrible choice, tells us that Caiaphas held the high priesthood at the moment of the crisis, for the high priesthood had so often changed hands in those days that it had ceased to be a life-long office.

Unworthy as Caiaphas was in himself—and Jewish historians condemn him most unsparingly—yet in virtue of his office he was for once inspired to be a true prophet when he said : " It is expedient that one man should die for the people, and not the whole nation perish."

In " that year," and at that moment, he and the majority of the Jews made the great refusal which doomed Judah to the destruction of its national life. For centuries the majority of the Jews, blinded by fierce pride of race, had refused to accept the teaching of their greatest prophets, notably of Deutero-Isaiah, that Israel's God-given destiny was not to achieve political supremacy over the world by force and craft, but to be the spiritual leader of the Gentiles, God's missionary to reveal to the world the true God and His acceptable service.

In that year the fatal choice was made, first by the

Sadducean chief priests who desired no Messiah of any kind, but only place and power for themselves, and secondly by the Pharisaical party in the Sanhedrin who desired a political Messiah, who would satisfy their intense nationalism of spirit, through whom they hoped to win for Judah independence and world-wide supremacy over the loathed and hated Gentile.

The two parties, therefore, agreed to sacrifice our Lord to their baser aims and lower hopes ; with the result that they brought upon the Jews a generation later the very disaster they were guarding against, loss of their " place and nation."

Consequently, St. John, who saw this result worked out in the destruction of Jerusalem and the Temple in A.D. 70, repeatedly stressed in his Gospel " that year."

The suggestion made by some critics that the writer of the Gospel was not a Jew, and so imagined in his ignorance that the high priesthood was a yearly office (as it often was among Gentiles) is contradicted by the whole Gospel, which proclaims by its Hebraic style, knowledge of the Jewish mind and habits, that no one but a Jew could have written it.

11. 52. Compare **10.** 16 and **1.** 12. Here St. John is thinking of the Gentiles who are to be brought, as Deutero-Isaiah and other prophets taught, into the new Israel, the Israel of God as St. Paul says, the Church.

The Eucharistic prayer in the Didache (A.D. 80–120) echoes this verse : " As this broken bread was scattered upon the mountains and being gathered together became one, so may Thy Church be gathered together from the ends of the earth into Thy kingdom."

53. As the Sanhedrin no longer had the power of putting offenders to death, it was necessary to plot how the death of Christ could be brought about.

54. Our Lord was aware of the plot, and in **11**. 4 St. John shows that He knew the raising of Lazarus would cost Him His life, hence " therefore " in this verse.

" Tarrying " or " passing His time " may have the technical meaning of διέτριβεν, i.e. " He was giving instruction in conversation," after the manner of Greek philosophers.

55. " Sanctify themselves," in order to make certain of their fitness to partake of the Passover. This is another example of the evangelist's intimate knowledge of Jewish customs.

57. " Commandments." The plural suggests that the order had been extensively broadcast.

Note that St. John has special knowledge of the attitude of the Sanhedrin and of the people (verse 56) towards Christ. Compare **18**. 15–16, if (as we argue) the " other disciple " were St. John.

This tends to confirm the theory that he was a man of Jerusalem, in close touch with the ruling classes. According to Polycrates, Bishop of Ephesus in the latter part of the second century, John of Ephesus was a priest wearing the sacerdotal πέταλον (plate or mitre), which would indicate that he belonged by birth to one of the priestly families of Jerusalem. This accords with the statement in **18**. 15–16 that he was known to the high priest.

We suggest that on account of his extreme youth at this time his devotion to the Nazarene was passed over by the authorities.

12. 1. St. John's narrative, hitherto separate, now rejoins that of the Synoptists, as in chapter **6**. He gives here three typical scenes—the Feast at Bethany, the Royal Entry, and the request of the Greeks. He adds

two summary judgments, his own (37 ff.) and the Lord's (44 ff.) on the whole issue of Christ's work.

In verse 1 note the tacit correction of the impression left by Mark (followed by Matthew) that the feast at Bethany was some days later. See Mark **14.** 1–11; verses 1 and 2 refer to the intention—two days before the Passover—to arrest our Lord. Verse 3 begins, "And while He was in Bethany in the house of Simon the leper," and does not *necessarily* imply that the feast took place two days before the Passover.

2. It was not the home of Lazarus: this agrees with Mark **14.** 3. Martha was there to be helpful to a neighbour.

3. νάρδου πιστικῆς, the exact phrase used by Mark; its meaning is not certainly known, probably of the various guesses made by commentators "genuine nard" is the best. Nard is known to have been a very precious ointment. St. Luke (**7.** 38) has a not dissimilar account of an anointing of Christ by a woman that was a sinner in the house of a certain Simon, but places it much earlier in the Lord's ministry, and omits any mention of it or of the feast at Bethany on the eve of the Passover.

Comparing the three accounts of Luke, Mark, John, Luke's has a vaguer historical setting, and is evidently introduced in order to give Christ's teaching on the forgiveness of the penitent, and the futility of the self-righteous. If St. Luke really meant to correct St. Mark (it is very doubtful), then St. John has given the final version from his knowledge of the facts as a contemporary and eye-witness, re-establishing St. Mark's substantial accuracy. St. Mark speaks of the head being anointed: St. John states that our Lord's feet were anointed.

In this verse should be noted that vivid touch of reality which marks the eye-witness, "and the house was filled with the odour of the ointment."

4. St. John is alone in attributing the murmuring to Judas Iscariot : his loathing of the traitor's deed comes out again and again in the Gospel, **6**. 70–1 ; **13**. 27 ff. ; **18**. 2–3. He was a " good hater " and with reason ; his own love for our Lord intensified the horror with which he regarded the betrayal, *for money* !

It may well be also that the young disciple had already suspected the honesty of Judas in the matter of the common fund, verse 6.

5. " To poor people," no article : compare **13**. 29. St. John treats Judas's pretext with scorn.

6. " Box," not " bag." ἐβάσταζεν, (1) " used to carry " or (2) " used to carry away " (i.e. steal). The latter meaning is quite possible, when we compare **20**. 15 where St. John uses the same verb about Mary Magdalene and the supposed gardener, " Sir, if thou didst *carry* Him *away* . . . "

And this is the meaning that makes the best sense here : it matches the statement, " he was a *thief*."

9–11. The references to Lazarus show that St. John means us to understand that Lazarus was a real person and his raising from the dead an actual fact.

13. Compare Luke **19**. 38. Hosanna = save now ; it is found in Psalm **118**. 25, and was used as a salutation to greet a triumphant king or warrior.

εἰς ὑπάντησιν αὐτῷ = literally, " to a meeting for Him " ; compare the French phrase " à sa rencontre." We are obliged to translate it freely " to meet Him."

14–15. Contrast the two animals of Matthew **21**. 5 : probably due to a misunderstanding of the quotation " riding upon an ass, and (even) upon a colt the foal of an ass." See Zechariah **9**. 9.

16. Compare **2**. 22. After our Lord's Resurrection the disciples realised the significance of certain teachings and acts of our Lord much better than at the time of their delivery or occurrence.

17–18. St. John alone mentions the multitude from within Jerusalem ; and he gives as the reason of their coming that they had heard of the raising of Lazarus.

19. " Hath gone away " ; literally, " went away," aorist.

20 ff. On this incident was founded the supposed mission from Abgar, prince of Edessa in Syria, with a letter of invitation to Christ. The story arose about A.D. 150.

22. Both Philip and Andrew had Greek names and may have been known to these Greeks. Both came originally from Bethsaida in Galilee.

23. " Answereth," present tense.

24. This most important verse is specially designated as our Lord's own actual utterance by the introductory " Verily, verily."

It sums up His life-purpose for Himself and His Church.

There is a static form of goodness wherein a man is careful and just to give as much as he receives, he is just and true in all his dealings, hurting no one by word or deed, and such a life may well have a certain quiet influence by the example it shows to its immediate environment. But such a life, good as it is for the individual himself, cannot redeem the world ; and had our Blessed Lord been content with sinlessness there would have been no Christianity.

To create Good out of nothing is impossible. It is only by the sacrifice of self, one's personal and individual claims, that new Good is brought into being. Of this our Lord's own life of utter self-surrender to the Father's Call and Mission and Cause, culminating in the Death on the Cross, is the unique example in fullest perfection.

To create any new Good a man must give more than he

receives ; to do so to the fullest a man must give his total self, without hope of reward save in the final result, when he is privileged to behold " of the travail of his soul and be satisfied."

And this is the *dynamic* goodness our Lord proclaims as His own, and that of His followers.

Upon the palpitating life of humanity with its multitudinous aimless strivings He hurled His life, apparently destroyed and lost in the impact : that life was transformed into a perpetual stream of spiritual power—the grace of the Lord Jesus Christ—for the cleansing of the nations, for the uplifting of Man towards the fullness of the purpose offered to mankind by the Father.

And the Church—His followers—must partake of His self-sacrificing energy ; she is to be not merely the Society of God-devoted men living a progressively better life and thereby working out *their own salvation*, but as the growing-point of a new and transformed Humanity she must give herself greatly to the Father's Cause. Whenever in any part of the Church the dynamic impulse of " aggressive " movement becomes enfeebled, there will be found something like failure ; the failure to impress the surrounding mass of mankind will be accompanied by a low standard of spiritual life within that part of the Church.

It is in the moment of giving to another the healing touch that a Parsifal is himself transformed into the likeness of a Son of God.

25. Compare Mark **8.** 35, and the Synoptic parallel passages. " He that loveth his life (ψυχή = personal life) destroyeth (or loseth) it : and he that hateth his life (ψυχή) shall guard it unto life eternal (ζωή = the higher life)."

26. The reward is to be *with* the glorified Christ, in the sunshine of the Father's favour.

27. " Now hath My soul been troubled " is from Psalm **6**. 3. The shadow of impending death falls across His soul ; compare Luke **12**. 50.

St. John omits the Agony in the garden of Gethsemane, already well known to all Christians, and gives instead this indication that at other times in our Lord's life He felt keenly what lay before Him to suffer.

" And what am I to say ? " deliberative subjunctive.

By using ἐκ, out of, instead of ἀπὸ, from, we are shown that our Lord prayed, not to be delivered from Calvary, but to be brought safely through the trial and so out of it.

28. " Glorify Thy Name " means " Fulfil to the uttermost Thy revealed character and purpose " (at whatever personal cost to the Son).

On " Name " see end of note on **1**. 12.

29. God fulfilled His purpose for Man in sending Christ into the world and will again fulfil it in the Glorification of the Son through the Resurrection, Ascension, and the outpouring of the Holy Spirit.

30. Cp. **11**. 41–42.

31. Our Lord's faith sees His prayer granted.

This judgment is the crisis of the world's history, and will result in the dethronement of the spirit of evil which has usurped the government of the world. Compare **14**. 30 ; **16**. 11.

" Prince of this world " is an apparently Gnostic phrase, which led some, and perhaps the Alogoi, to misunderstand the Gospel. It was, however, a regular Rabbinic phrase which must have been familiar to St. John of Jerusalem, signifying the personified total of the evil of the world, especially among the Gentiles regarded as the too-successful opponents and oppressors of the Jews.

We may compare St. Paul (Ephesians **2**. 2), " wherein

ye walked according to the course of this world, according to the *prince of the power of the air*, of the spirit that now worketh in the sons of disobedience" ; also Ephesians **6**. 12, " our wrestling is not against flesh and blood, but against the principalities, against the powers, against the *world-rulers of this darkness*." The Jews strongly believed in the existence of a hierarchy of evil spirits whose home was " the air " or " the lower heaven."

32–3. St. John interprets this utterance as referring to the Crucifixion, but there may well be a further reference to the Ascension and Christ's future redemptive work.

" Unto Myself," i.e. in place of the present wrongful ruler. Compare Luke **4**. 6 ; **11**. 21–22.

34–6. Our Lord refuses to answer this question, and gives partly the enigmatical reply of **11**. 9–10, and partly an exhortation, as it would seem, to leave on one side their preconceived ideas of the Messiah, and to believe on the Light and so become sons of Light.

" Lest darkness overtake you," the same verb as in **1**. 5.

" Sons of light," compare Ephesians **5**. 8, 13.

" The law," here used loosely for the Scriptures.

37. Broadly speaking, the Jewish race in the capital and elsewhere refused to believe on Christ.

Note that the evangelist lays stress here on the Signs, but our Lord on His words (verses 47–48).

38–41. These passages from Isaiah **53**. 1 and **6**. 10 seem to have been regularly employed by Christian teachers to explain the Jewish rejection of our Lord. Compare Romans **10**. 16 ; Matthew **13**. 14 ; Acts **28**. 26–7.

" Were not able to believe," because their will was not set God-wards, they lacked the " will-to-goodness." Compare **3**. 19.

Moral blindness and stupidity are the natural and automatic results of the deliberate preference of sin and self to goodness and God.

" And I should heal them " ; literally, " and I shall heal them."

41. ὅτι, because, not ὅτε, when, is the preferred text, though MSS. vary.

Note the identification of Christ with Jehovah. See Isaiah **6.** 1 ; similarly in Hebrews **1.** 10 ff. Cp. **8.** 56.

42–3. Even of the rulers, members of the Sanhedrin or otherwise influential through their connection with the hierarchy, some were secretly convinced, yet they did not venture to confess their faith because of the Pharisees, i.e. orthodox Jews looking for a political Messiah. St. John himself was intimately associated by ties of family with these people and knew their minds, as we contend.

Expulsion from the Synagogue, with all that it implied, namely the severance from the rest of the nation, was too great a sacrifice for many Jews to make, " for," as St. John sternly adds, " they loved the glory of men more than the glory of God."

It is still possible that St. John is still using, even here, the word " glory " in the special sense already noted. If so, his verdict on them is that they loved the position, authority, mission, assigned them by men, rather than to go out into the wilderness, so to speak, on a quest offered to them by God.

44–50. Summary of the Lord's teaching, describing the position of the believer (44–6), the half-believer (47), the obstinate unbeliever (48), and the issues of the teaching (49–50).

The occasion of its delivery is not stated ; and it seems to be a collection of typical Sayings of our Lord, perhaps uttered on various occasions and brought together here to mark the close of the public ministry.

44–end. Compare **14.** 1 and **5.** 24.

45. Compare **14.** 9 and **6.** 40. " To behold Christ " is not merely to see Him, but to contemplate Him with

fixed attention so that something of the meaning and value of the Son of God enters into the believer's heart and becomes an abiding part of his nature.

47*b*. Compare **3**. 17.

48. Compare **3**. 18. In the long run, in the final outcome of things, the natural, automatic, irresistible judgment will be seen.

49. " What I am to say, and what I am to speak," deliberative subjunctive. Our Blessed Lord again declares that He is *sent* by the Father, and that His Message is the Father's Message. Compare **3**. 32, 34 ; **4**. 34 ; **5**. 30 ; **7**. 16 ; **8**. 28, and other later passages.

50. The purpose of God for man is life eternal : in fulfilling that purpose that is the reward, and that is the power which co-operates with the will of the believer, enabling him to obey the dictates of his best self.

Suggested Questions on Chapters **5–12**

1. Show the relation between chapter **6** and the Eucharist.

2. Give reasons for concluding that (*a*) the explanation of the moving of the water at Bethesda, and (*b*) the narrative of the adulterous woman, are not genuine parts of this Gospel. How is their insertion accounted for ?

3. Discuss our Lord's attitude towards the Sabbath.

4. Summarise St. John's teaching on the Father's witness to Christ.

5. Explain fully τὴν ἀρχὴν ὅ τι καὶ λαλῶ ὑμῖν.

6. Discuss the teaching of this Gospel on judgment to come.

7. Write a note on the raising of Lazarus.

8. Explain fully " being high priest of that year."

9. Draw out the teaching of : " Except a grain of wheat fall into the earth and die, it abideth itself alone ; but if it die, it beareth much fruit."

10. What broad marks of difference distinguish this Gospel from the other three? How are they to be accounted for?

11. Comment on:

(*a*) "On the other side of the sea of Galilee, (that) of Tiberias."

(*b*) The Feast of Tabernacles.

(*c*) The Dispersion of the Greeks.

(*d*) "For not yet was there Spirit, because Jesus was not yet glorified."

(*e*) The Feast of the Dedication.

(*f*) παροιμία.

(*g*) Outcast from the Synagogue.

12. Translate with brief notes where required: **5**. 33–47; **6**. 27–35; **7**. 18–27; **8**. 53–9; **9**. 20–4; **10**. 12–18; **10**. 34–6; **11**. 31–9; **12**. 2–10.

13. Write notes on:

(*a*) "Rabbi, who sinned, this man or his parents, that he should be born blind."

(*b*) "All who came before Me are thieves and robbers."

(*c*) "Now hath My soul been troubled."

(*d*) ἐμβριμώμενος ἐν ἑαυτῷ.

(*e*) Ἕως πότε τὴν ψυχὴν ἡμῶν αἴρεις;

SECTION C

The Farewell Teachings, Chaps. 13–17

These five chapters occupy a quarter of the whole Gospel, five chapters out of the twenty, for chapter **21** is an afterthought.

The brevity of the Synoptic accounts is in striking contrast, especially those of Mark and Matthew.

It has been plausibly urged that there have been considerable displacements in these chapters, and that the discourses would be better arranged thus : **13.** 1–30 ; **15.** 1–10 ; **14.** 15–24 ; **15.** 11–16 ; **15.** 17 to end ; **16** ; **13.** 31–end ; **14.** 1–14 ; **14.** 25–31 ; **17.**

To decide this matter long study of many scholars will be needed : we propose to adopt this suggested rearrangement purely *as an experiment*. That *some* displacements have occurred in this Gospel we are fully convinced. Whether all the suggested alterations are justified, remains to be seen.

Was the Last Supper the Passover-meal?

Mark, followed by Matthew and Luke, states that the Last Supper eaten by our Lord with His disciples was the Passover ; whereas St. John in five passages shows that the Last Supper was eaten twenty-four hours before the Passover-meal.

(1) In chapter **13.** 1 he begins, " Now before the Feast of the Passover . . . " and goes on to describe the

feet-washing, and the departure of Judas on his errand of betrayal, when some of the disciples imagined that he had gone out to " buy the things of which we have need for the Feast." This shows that, according to St. John, the Last Supper was not the Passover-meal.

(2) Again, St. John tells us that at the trial before Pilate the accusers of our Lord would not enter the Prætorium because they wished to avoid the defilement which would hinder them from *eating the Passover*.

(3) Later on, he states that Pilate's condemnation of our Lord took place on the *Preparation of the Passover* at the sixth hour.

All four Gospels agree in dating the Crucifixion on Friday : St. John asserts that the Passover was eaten on that Friday evening, whereas the Synoptics declare that the Passover was eaten on the Thursday evening.

Hostile critics of St. John's Gospel in the nineteenth century considered that St. John deliberately altered the date of the Last Supper in order to show that Christ, being Himself the true Paschal Lamb, died on the day when the paschal lambs were slain.

We agree that St. John deliberately corrected the Synoptic tradition on this point, but hold that the Church has rightly accepted his correction.

For the first eight centuries everywhere in the Church the Holy Eucharist was celebrated with leavened bread : only in the Western Church, later on, was unleavened bread substituted.

We consider that the statement of St. John is that of a truthful eye-witness, and so is to be preferred to that of St. Mark, who must have misunderstood St. Peter in this matter. The following considerations support our view :

(1) It is exceedingly difficult to believe that the arrest

of our Lord and the meetings of the Sanhedrin could have taken place in the evening *after the Passover-meal*, when all Jerusalem was occupied in celebrating this supremely important Festival.

(2) The Jewish Talmud twice states that Jesus was put to death on the *Eve of the Passover*.

(3) Joseph of Arimathæa bought a linen cloth that afternoon (Mark), and certain women bought spices then (Luke) for embalming the body. These purchases would have been unlawful on the Feast Day, as well as on the Sabbath. But they would have been lawful before sunset on that Friday, if the Feast took place on that Friday evening, as St. John says it did.

13. 1. " Before the Feast of the Passover," note this. εἰς τέλος means " to the uttermost," not " to the end," which would be εἰς τὸ τέλος. The same phrase occurs in 1 Thessalonians **2.** 16, " the wrath is come upon them *to the uttermost*."

2. γινομένου, present participle, lit. " was becoming," i.e. " as supper was beginning." The other reading γενομένου, aorist, means " supper having begun," R.V. " during supper."

Our Lord had taken His place, but rose (verse 3) to perform the menial task which no one had been willing to do for the others (verse 14).

" Already," i.e. before the scene described in verses 21–30.

3. We have moved the tenses one step farther back, " had given " for " gave," etc., as is usual after a past tense.

4. 1 Peter **5.** 5, " gird yourselves with humility to serve one another," seems to be a reminiscence of this scene.

5. " *The* basin," R.V.; the large copper basin still to be found in every Eastern house.

8. Lit. " Thou shalt in no wise wash my feet for ever."

Dr. Burney pointed out that " never " in Hebrew and Aramaic is expressed by " not . . . for ever." This phrase occurs several times in our Gospel ; it is extremely rare elsewhere, only found in Mark and once in 1 Cor. **8**. The Greek of St. Mark and St. Paul is said to show Aramaic influence ; and Dr. Burney's investigation into that of St. John's Gospel seems to point conclusively to an Aramaic original.

10. " Ye are clean," compare **15**. 3.

" He that bathed himself hath no need except to wash his feet." Aleph and Origen omit " his feet," and then the sentence would end " to wash himself " : but MS. evidence is against the omission.

Just as a man who has had a complete bath may get his feet soiled soon after, but only needs to wash them again to be clean throughout, so one who has had his moral nature completely purified may in life's journey fail here and there, yet will only need cleansing from these errors rather than a fresh total renovation of character.

By contact with our Lord, and their whole-hearted acceptance of Him and of His word, these disciples (with the exception of Judas) had received a complete spiritual cleansing, and might well never need another, but only to correct faults of what might be termed an incidental nature.

14. Mutual absolution and restoration appear to be implied here. Compare James **5**. 16 and Galatians **6**. 1, 2.

16. Given also in Matthew **10**. 24, Luke **6**. 40, John **15**. 20. Evidently the Saying was used by our Lord on various occasions.

" One that is sent," lit. " an apostle."

18. " That the Scripture might be fulfilled, He that eateth bread with me lifted up his heel against me." There is another reading, ' He that eateth my bread.' This is a quotation of Psalm **41**. 9 referring to the perfidy

of David's false friend Ahithophel, which presignified the treachery of Judas.

Similarly Psalms **69** and **109** are quoted in Acts **1**. 20 regarding Judas. The words of the Psalms were from the first applied to our Lord by His disciples, here by Himself. St. Luke tells how the Risen Lord interpreted to the two disciples on the way to Emmaus "in all the Scriptures the things concerning Himself"; and later, the same evening, He showed the Eleven and others present "how that all things must needs be fulfilled which are written in the Law of Moses, and the Prophets, *and the Psalms*, concerning Me."

20. This occurs also in Mark **9**. 37 and Synoptic parallel passages. The connection of this Saying of our Lord with what has gone before is difficult for us to see.

21. "Was troubled in His spirit," compare **11**. 33; **12**, 27.

23. Compare **19**. 26; **20**. 2; **21**. 7, 20. On "loved" see our note on **11**. 5. Study pp. 57–62 of the Introduction.

25. "He, having leaned back *thus* upon the breast of Jesus."

The English Versions give "as he was" for "thus," very inadequately. Surely when St. John uttered these words for his secretary to write down, he illustrated the action by leaning back, to show how it was done.

The couches were so arranged about the table that St. John's head was very near to our Lord, and he only had to lean back and bring his face and head on to the breast of Jesus in order to ask this confidential question.

There is a similar use of "thus" in the chapter narrating our Lord's visit to Samaria: "Jesus, therefore, having become weary with the journey, was sitting *thus* at the well," i.e. just as I (John) am sitting.

These are two of the vivid touches of description which mark the eye-witness, and confirm our conviction that the writer of the Gospel was a personal disciple of

our Lord, and had been present at most of the events which he records.

26. A last mark of friendship; it failed.

29. Once more we note that "for the Feast" indicates that this supper was not the Passover, which was to be held the next evening.

30. "And it was night," night in the soul of Judas is suggested by the tragic brevity of this sentence.

31. We place here, after the opening words, chapter **15**. 1–10.

15. 1. The vine was one of the chief products of Palestine, and was employed in the Old Testament as a symbol of the people of Israel. The Maccabean princes used it on their coins. Compare the blessing on Judah and Ephraim in Genesis **49**. 11, 22; also Isaiah **5**. 1–7; Jeremiah **2**. 21; Psalm **80**. 8 ff.

2*a*. Is this a reference to Judas?

2*b*. A vine dresser not only prunes his vines, he also clears the branches very carefully of dead bark.

3. διὰ with acc. = because of, not "through" as in A.V.

4. "Of itself" is a regular Johannine phrase; cp. **5**. 19; **7**. 18; **11**. 51; **16**. 13.

5. "Apart from Me," R.V., means not "simply without My help," but "separated from Me."

6. More literally "he was cast out," "he was withered." Explained by the commentators as the gnomic aorist, which does not relate to historical time.

7. "Ask for yourselves," aorist *middle* imperative.

8. γένησθε, subjunctive, W.H.: others read γενήσεσθε. "Ye will become." Discipleship is progressive.

9, 10. That the obedience of the Son was well-pleasing to the Father is indicated also in **5**. 19, 20; **8**. 29; **14**. 21.

At this point it is suggested that **14**. 15–24 should be placed.

14. 15. It should be noted how in the Gospel and First Epistle of St. John, the love of Christ, or of God, is treated, not as an internal quiver of soulful emotion, but as a resolute direction of the will, manifesting itself by joyful obedience. Compare **14.** 21, 23; **15.** 14; 1 John **2.** 5; **3.** 18; **4.** 20–1; **5.** 3.

16. *Paraclete.*

In spite of the fact that the Greek Fathers mostly understood this title in an active sense, as Comforter, Consoler, Strengthener, a study of other words of analogous formation shows that Paraclete must be taken in the passive sense of "one called to one's side."

In ancient law-courts it was customary for a litigant, if he could, to get a friend or protector of influence, through his position, achievements, and especially through his oratorical gifts, to plead his cause.

Later on, professional pleaders, like our barristers, were employed; but in earlier days to plead a friend's cause was done as a labour of love without fee.

Thus the Paraclete denotes "Advocate," one who is called to the believer's side to plead his cause against the world, also one who instructs and advises the believer in his case.

In chapter **16** we have: "And when He [the Paraclete] is come He will convict the world in respect of sin . . ."

Not only is it an advocate's task to plead his client's cause, and convince his judges, and to convict the opponent, he is also the client's *adviser*: so the Paraclete, our Lord says, will bear witness of Him, being the Spirit of Truth who proceedeth from the Father (**14.** 26), will guide Christians into all the truth (**16.** 13), and will glorify Christ (i.e. complete His work).

The term Paraclete is used of the Holy Spirit only in this Gospel: in the First Epistle of St. John Christ Himself is called the Paraclete or Advocate. "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." Hence in **14.** 16 our Blessed

Lord, Himself our Advocate, says: "I will pray the Father, and He will give you *another* Advocate, that He may be with you for ever."

17. "And is in you." E.V. has "shall be," but the future tense is a mere copyist's correction of ἐστίν to ἔσται: the former is preferred in W.H.

The presence of the Holy Spirit is progressive; already the disciples had unconsciously received something, would receive more of the Presence after the Resurrection ("Receive ye Holy Spirit, whosesoever sins ye remit . . ."), and still more at the Pentecostal outpouring of the spirit.

18. ὀρφανούς, "orphans," "fatherless," "bereft." Compare "little children" in **13**. 33. "I am coming unto you." It is the function of the Holy Spirit to bring Christ to the believer's soul, and in this Gospel stress is laid on this Coming as the real Parousia promised by our Lord, although in the supplementary chapter **21** there is a reference to a Coming in the other sense.

19. To the world Christ's death would be a complete disappearance: to His disciples He would remain a perpetual and ever-present Reality.

"Because I live, ye also shall live." His death will be no extinction, He will be alive for evermore, and the abiding source of the highest life to His followers.

20. At Pentecost they would receive the absolute assurance that Christ was at the right hand of the Father and had sent the gift of the Spirit (Acts **2**. 33).

21. Obedience is the real test of affection, compare our note on **14**. 15.

22. Called Judas, (son) of James, in Luke. In Mark and Matthew he is called Thaddæus.

23. "Will make for ourselves," middle voice. Cp. Revelation **3**. 20.

Judas expects a glorious manifestation to all the world, a Second Coming with great majesty, and receives instead the promise of the inward, psychological coming of

Christ through the Spirit. Note the psychological order, first love, then obedience, then the indwelling of Father and Son through the Spirit.

Although this great verse is not specially designated as our Lord's own utterance by the "Verily, verily" employed in other cases, we doubt not that it is His own.

24. Note the renewed declaration that the word of Christ is not His own but the Father's, who sent Him.

The word of Christ summarised as the commandment of mutual love here follows in chapter **15**. 11–16. We may compare the tradition that St. John in his extreme old age was unable to say to his people more than: "Little children, love one another." Asked why he gave no more than this, he replied: "It is the Lord's command, and if this alone is done, it is enough."

15. 11. Note this verse. Christianity is *not* a religion of sorrow, as Thomas Carlyle once mistakenly called it, but of joy. St. Paul enumerates the gifts of the Holy Spirit as "love, joy, peace . . ." in Galatians **5**. 22; in Romans **5**. 17 he says: "For the Kingdom of God is not eating and drinking, but righteousness and peace and *joy in the Holy Spirit*."

The life of devoted love is not a state of unnatural misery, but it is supremely natural in the highest sense, and joy-bringing. Cp. 1 John **1**. 3–4; **5**. 3.

12, 13. Compare **13**. 34, 35 and 1 John **2**. 7–11; **3**. 14–18; **3**. 23; **4**. 7–13. Also Romans **5**. 6–8.

14. Compare Luke **12**. 4.

15. "Slaves"; St. Paul speaks of himself as a slave of Christ, Romans **1**. 1, Titus **1**. 1; compare also 2 Peter **1**. 1; and Revelation **1**. 1.

16. "Appointed," R.V.

"In My Name" is a Hebraism, equivalent to "in My nature," i.e. as members of Christ, praying in accordance with the will of Christ for that which God may give to all the members united in fellowship.

17. ἀγαπᾶτε may be indicative or subjunctive. ἵνα properly means "in order that," but in St. John's Greek it has sometimes the merely conjunctival force of "that." Consequently this verse may be translated, "that ye *may* love one another"; then the object of the injunction is that mutual love may be created between them: or it may be translated simply, "that ye love one another," repeating verse 12.

See **17**. 21 for the reason, if the former translation is adopted.

18–19. "If the world hateth you." Study the Introduction chapter on the Discourses, p. 6.

20. See our note on **13**. 16.

21–4. They had no real love of the goodness which is Divine; they thought they were worshipping the true God, but their thoughts of Him were so false that the God whom they had enthroned in their hearts was a mere idol.

Compare the words which close St. John's First Epistle: "This is the true God, and the life eternal. Little children, guard yourselves from *idols*."

22, 24. Double testimony of Christ's words and works. Our note on **14**. 11 should be carefully studied.

22. εἴχοσαν is a peculiar form of εἶχον, they had. Here it is used as equivalent to εἶχον ἄν, "they would have had." Cp. Romans **5**. 13.

25. "But (this came to pass) in order that": an elliptical construction several times occurring in this Gospel.

"In their Law," which they so value and study. Here, as elsewhere, "law" is used for the Old Testament in general; the passage is freely quoted from Psalm **69**. 4, "They that hate me without a cause are more than the hairs of my head." Compare also Psalm **35**. 19.

26. "*The Spirit of Truth that proceedeth from the Father*."

The original Creed of Nicæa, A.D. 325, ended with the

words "and in the Holy Spirit," without any further declaration of His Nature and Office.

Later in the fourth century, when it became necessary to define more clearly the faith of the Church with regard to the nature of the Spirit, that He was not a created Being, nor was begotten of the Father in the same way as the Son, the Greek Fathers adopted from this passage the phrase "proceeding from the Father," to define the relation of the Holy Spirit to the Father.

But in expanding the Nicene Creed for this purpose they made an important alteration in this text, substituting ἐκ, out of, for παρὰ, from the side of: thus making the phrase refer to the Eternal Procession of the Spirit out of the Essence of the Father.

Nevertheless, many theologians explain this verse (**15**. 26) as referring only to the special mission in time, called the Temporal Mission of the Holy Spirit; and it must be admitted in favour of this interpretation that the discourse of Christ in which this verse occurs deals with the special mission of the Holy Spirit to enlighten the Church; and that the discourse does not seem intended to explain the inner mysteries of the Godhead.

On the other hand, Godet in his commentary on St. John's Gospel points out that in this verse, "But when the Advocate cometh whom *I will send* to you from (παρὰ) the Father, the Spirit of Truth *that proceedeth* from (παρὰ) the Father, He will bear witness of Me," the future "I will send" refers to the definite historical fact about to take place, whereas the present tense "proceedeth" seems rather to refer to a permanent and eternal relation between the Father and the Spirit.

27. "Ye have been," lit. "ye are."

16. 1. "Be made to stumble," as in **6**. 61.

2. "Outcasts from the Synagogue," see **12**. 42. "That killeth you," aorist participle. "Offereth" is the word (προσφέρειν) of sacrificial worship: λατρείαν

= religious service. Compare Romans **9**. 4; Hebrews **9**. 1.

5. "Whither." Note that St. John regularly uses πού, where.

According to the traditional arrangement of these chapters this question had already been asked twice, **13**. 36, and by implication in **14**. 5: hence one of the reasons for the suggested rearrangement which we are following.

7. Compare **7**. 39: "For not yet was there Spirit, for Jesus was not yet glorified." Evidently we are to understand that the Manhood of Christ has to be transformed by His Death, Resurrection, and Ascension, into a stream of spiritual power (the Grace of the Lord Jesus Christ) in order that the Holy Spirit by His Coming may bring the glorified Christ to the souls of believers.

8. "Will convict," not "convince" as in A.V.

Sin will be exhibited as the refusal of self-surrender to the claims of Christ, and of God in Him.

Righteousness will be shown by the perfect earthly life of Christ, closed by His return to the Father (**17**. 4–5).

Judgment will be shown by the issue of the Passion, the dramatic overthrow of the power of Evil ("the prince of this world") at the very moment of seemingly complete success.

10–11. Compare Acts **24**. 25.

"Hath been judged." Faith sees the work completed.

12. "Carry them away," as in **20**. 15, "if thou didst carry Him away"; this meaning is more probable than "bear" of E.V.

13. τὰ ἐρχόμενα, lit. "the things that are coming."

14. "Shall glorify Me," i.e. shall carry on and complete My work in the world. "Of that which is Mine." Once more we are taught that it is the work of the Holy Spirit to bring Christ's glorified Nature to men.

16. Although St. John has not used the "Verily,

verily, . . . " to indicate that this is an actual Saying of our Lord, he evidently means us to understand that Christ used it, and thereby perplexed the disciples.

It is therefore especially worthy of consideration.

" A little while and ye no longer *behold* Me, and again a little while and *ye shall see* Me."

(*a*) " To behold " is to gaze upon with prolonged attention ; " to see " may extend from the meaning (*b*) " to get a glimpse of " to (*c*) the fullest and most clear-sighted vision.

Each of these meanings may be thus expounded :

(*a*) *Beholding*.—The disciples were soon to *behold* Christ no more as they had done in time past, in continual association with Him in the days of His flesh, hearing His words, seeing His acts—living with Him, in fact.

Possibly they estimated Him, more or less unconsciously, as Rabbi, Prophet, Messiah, or even Son of God ; or they blended all these conceptions of Him into one general idea : for they beheld Him as He *outwardly* was.

(*b*) *Getting glimpses*.—During the forty days between the Resurrection and the Ascension they had from time to time brief visions or glimpses of Him as He made Himself seen by them in the first stages of His new mode of being in the spiritual world. These glimpses brought joy to them. " Then were the disciples *glad* when they saw the Lord," after the Resurrection.

(*c*) *Fullest vision*.—But when He had passed from this stage " through the heavens " (Hebrews) to the right hand of the Father, they saw Him as He was in His inward self, and knew Him to be Son of God in the highest sense. They recognised to the fullest that God was with Him in His work on earth and in heaven ; that God was *in* Him reconciling the world to Himself, as St. Paul says.

This enduring sight of the glorified Lord with the eyes of the spirit was the splendid and real vision which gave them the supreme happiness of being in His service, working the works of God with a joy that no man could take from them.

17. ἐκ τῶν μαθητῶν αὐτοῦ = some of His disciples, a late Greek idiom, similar to the French partitive article. It occurs several times in this Gospel.

18. "They were saying." This imperfect is frequently used of a number of persons who naturally *keep* repeating a statement or question.

21. Compare Mark 13. 8, "These things are the beginning of birth-pangs."

Our Lord Himself is the New Man that is born into the world: by His death His life would become the seed of the New Race of men.

22. "Shall take": another reading is "taketh."

The joy of real service of the Living God would be realised, and the knowledge that the Father in heaven was using them for His own high purpose would give them joy unspeakable and the peace which passeth understanding.

23. When they came to be assured of this, their deep content would be so great as to preclude making request of Christ for anything, yet naturally enough, later on, they would be conscious of their own need and that of others, and *then* they would ask with complete confidence in God's answer to prayer.

"He will give it you in My Name" seems to mean that as they ask God as members of Christ, so He answers them *through that membership*: in other words, as Christ mediates between God and man on behalf of men, so also He mediates between God and man on God's behalf.

24. "Ask" (= keep on asking); the present imperative denotes a continued or repeated prayer, not a single petition, as the aorist imperative would imply. So in Matthew 7. 7.

25. "Similitudes." See our note on **10**. 6.

26. "Ye shall ask for yourselves," *middle* future.

The verbs αἰτεῖν and ἐρωτᾶν are both used in New Testament Greek with the meaning of "to ask," "to make request." ἐρωτᾶν is said to be less suppliant in meaning. In Classical Greek it is only used for asking questions.

28. ἐκ, "out of." This preposition means more than "from" (παρὰ or ἀπὸ), and signifies the unity of essence between the Father and the Son.

30. "Hast no need that anyone should ask Thee." Our Lord's power of divining the unuttered questions of the disciples is here referred to.

"From God." The disciples say "ἀπὸ θεοῦ," "from God," showing the most elementary form of faith in the Incarnation; compare the statement of Nicodemus in **3**. 2. Their views of Christ have not yet reached their full development.

32. "And yet I am not alone." This use of καὶ for "and yet" is frequent in St. John, and is characteristic of both Hebrew and Aramaic.

33. "I have overcome (or conquered)." This metaphor is chiefly found in St. John's writings, see 1 John **2**. 13–14; **4**. 4; **5**. 4–5.

Compare the cry of the dying Emperor Julian (A.D. 363), who had attempted to revive Paganism, "Thou hast conquered, O Galilean!"

At this point we follow the rearrangement, chapter **13**. 31*b*–38; **14**. 1–14; **14**. 25–31.

13. 31*b*. "Is glorified," the Greek is "was glorified." Faith sees the result achieved. The first stage of Christ's mission to earth is virtually completed; God's purpose has been fulfilled.

32. The actual completion of the work is to occur *straightway*.

As in **17**. 1, the aorists look back on the life as definitely

completed, and are preserved in R.M. For " glorified " see our note on **2.** 11.

33. See **7.** 34. " Little children " ; the diminutive is a sign of affection, compare **13** 1 end.

This use of the diminutive of affection is common in the First Epistle of St. John, **2.** 1, 12, 13, 18, 28 ; **3.** 7, 18 ; **4.** 4 ; **5.** 21.

34. The commandment " Thou shalt love thy neighbour as thyself " is as old as Leviticus (Leviticus **19.** 18), but the motive is new, to do this because of Christ's love for us.

On this commandment alone is *stress* laid in 1 John ; righteousness, i.e. justice in our dealings with each other, is several times referred to ; but St. John evidently regards it as included in love of neighbour. Only thrice does he refer in the Epistle to purity, once by implication (probably in **2.** 13*b*, and again in **2.** 16 and **3.** 3).

It is not that he undervalued these virtues ; but they had already been insisted on as part of the Jewish moral training, and it was unnecessary to lay special emphasis on a matter which all accepted and understood.

But the steady, resolute, convinced practice of mutual goodwill and mutual helpfulness is still a *New Commandment*, even among Christians.

35. It was in full practice during the early centuries of the Church, as Tertullian points out : " The working of such love puts a brand upon us ; for see, say the heathen, how they love one another."

36. A prophecy of St. Peter's martyrdom.

38. The next mention of St. Peter is in **18.** 10.

14. 1. πιστεύετε may be " ye believe," indicative, or " believe," imperative. We prefer the latter meaning as it fits better our Lord's injunction not to be troubled in heart.

Throughout the four Gospels we can see how it was His purpose to endue the disciples with faith and especially with the courage that is so important a part of faith.

So He bids them have complete confidence in the Father's care of them, and in Himself as the Interpreter of the Father (**1**. 18). " If in this life only we have hoped in Christ, we are of all men most pitiable " (1 Corinthians **15**. 19). Thus in

14. 2. Our Blessed Lord assures them of the many " abiding-places," or " abodes," in the life to come, and of that special abode He is about to make for them.

3. Christ's Going to the Father and His Coming to His disciples are two sides of the same action. As in the physical world we have the Newtonian law, " Action and reaction are equal and opposite," so there is something analogous in the spiritual world. There was a certain Divine necessity that our Lord should—in the worldly sense—depart that He might in the spiritual sense come to the fullest to the hearts of believers.

The Coming again is at the Resurrection, still more in the outpouring of the Spirit at Pentecost ; in all the ways in which the Grace of the Lord Jesus Christ is imparted to men's souls : in the final triumph and universal establishment of Christ's Kingdom on earth ; and here there is a special promise of His presence at the believer's death.

4, 5. " The Way " became a special term for Christianity, used in Acts **9**. 2 ; **18**. 26 ; **19**. 9, 23 ; **22**. 4 ; **24**. 14 ; **24**. 22. Compare the Didache (A.D. 80–120) on the Two Ways.

The " Teaching of the Twelve Apostles " opens with the words : " Two ways there are—one of life and one of death : but there is a great difference between the two ways. The way of life, then, is this : first, thou shalt love the God who made thee ; secondly, thy neighbour as thyself ; and all things whatsoever thou wouldst not have befall thee, thou, too, do not to another."

The misunderstanding of St. Thomas is one more instance of St. John's method in his dialogues.

7. The verb γινώσκειν properly means " to come to

know," and implies a progressive knowledge, attained by degrees. Sometimes in the Greek of this Gospel it is used less exactly, however : and allowance must be made occasionally for carelessness of this kind. In our literal translation an endeavour is made, whenever possible, to preserve the correct meaning, as here, " if ye *had come to know*."

For the same thought, compare **8**. 19 end where the verb used is εἰδέναι, which does not imply progressive knowledge.

8. Philip perhaps was thinking of the sight of God accorded to the elders of Israel at Sinai, related in Exodus **33**. 17 ff. Another example of the literal misunderstanding.

9. Literally," So long a time *am I* with you."

Compare **12**. 45 : " And he that beholdeth Me beholdeth Him that sent Me " : also **1**. 18 : " No one hath seen God at any time ; God only-begotten [or, the only-begotten Son] who is gone into the bosom of the Father, He interpreted Him."

God is spirit, unseen but real : He is revealed in His actions, as human spirits are revealed to each other, yet ever unseen.

In the Nicene Creed the Church affirms her faith that the Son is of the same essence as the Father ; here the converse truth is declared that the Father is of the same essence as the Son : to know the Son, who is the Living Sacrament of God, is to learn to know the Father.

11. Compare **5**. 36, **10**. 38, and **15**. 24. Study carefully what is said of " The Word as contrasted with the Works " in the Introduction, pp. 12, 13.

12. Evidently the works contemplated here are the works of healing the souls of men, converting and uplifting them. " Greater works than these shall he do because I depart unto the Father " may mean that our Lord's activity on earth, to all outward appearance at least, is shortly to be brought to a close by His departure ;

and also that from the right hand of God, the centre of the spiritual universe, He will be able to inspire His followers to accomplish a world-wide mission.

13–14. His power of answering prayer will also become expanded. Hitherto only those who were in immediate contact could ask of Him and receive according to their needs, but then He will be able to hear and answer prayers from the whole Christian world.

At this point verses 25–end are placed.

26. One great office of the Holy Spirit is here declared to be (1) the bringing back to the remembrance of the disciples a full knowledge and appreciation of the actual teaching of our Blessed Lord, (2) the further guidance towards the fullness of religious truth, and it may well be that (3) the attainment of what is called scientific truth is a Spirit-guided process also.

Of one thing we are convinced—that is, that the whole teaching of Christ has not come down to us in the Gospels. Much of what He said to His disciples and to the people fell on unresponsive ears, made deaf by racial and religious prepossessions, and for the time being was entirely lost. Here and there, in isolated texts, we find indications of the fuller teaching that was buried in the disciples' unconscious memory and has in part risen again in the consciousness of the Church.

We believe that under the guidance of the Holy Spirit still further enlightenment will come to the Church, buried truth will come to its own and be recognised as part of the original deposit of the Faith.

We have a most important example of this kind set forth in the Acts of the Apostles. There can be no doubt that it was our Lord's purpose to found a Universal Church, embracing Jew and Gentile alike on an equal footing, as Deutero-Isaiah and other prophets had foreshadowed. Yet, because He confined His earthly work to Jews, and chiefly to the training of a small number of personal disciples, His first followers allowed His main

purpose to be overlaid and forgotten, if indeed they had ever rightly understood and accepted it. In the Acts of the Apostles, and in the Pauline Epistles, we are shown how they were led by the Spirit to rise above racial prejudices and the false Messianic notions begotten of racialism to welcome the Gentiles as fellow-members of the Body of Christ. This was not accomplished without difficulty and even violent controversy throughout the first generation of the Church's life : but the Holy Spirit *did* enable the Church of that day to recover and practise what our Lord had planned.

28 (*a*) " I depart and am coming unto you." Study our note on **14.** 3.

(*b*) " The Father is greater than I." See Mason's *Faith of the Gospel*, p. 66.

This text was greatly relied upon by the Arian party in the controversies of the fourth century.

(1) It may be regarded as teaching the subordination of the Son to the Father, which the Church, following the Alexandrian theologians, holds in a carefully restricted sense : the Son is eternally derived from the Father, and is His Agent in Creation (" All things were made through Him ").

(2) There is also the interpretation given in the Athanasian Creed " equal to the Father as touching His Godhead, inferior to the Father as touching His Manhood."

(3) It has been suggested that our Blessed Lord was not dealing with the inner mysteries of the Trinity at all, but simply reiterating what He had before said, namely that His power to guide and help the disciples would be infinitely enhanced by His departure to the Father. On earth He was limited and localised in His activities : at the right hand of the Father all limitations would disappear.

30. " The ruler of the world cometh, and in Me hath nothing."

There may be a reference to the Temptation, Luke **4**. 6, which is not recorded by St. John.

In that place the devil claims to be the ruler of the world.

Compare John **12**. 31, "Now will the ruler of this world be cast out."

In any case, our Lord is aware of the imminent approach of the power of evil in the world, acting through Caiaphas and his adherents, who can find nothing in Him to serve their plans, nothing to appeal to them, but everything to feed their hatred of Him. Compare also Ephesians **6**. 12 R.V.

31. "But that the world" may be treated as an elliptical construction, common in this Gospel, "but this cometh to pass that the world . . ."

There is a break here. They rise from table, and probably sing the second part of the Great Hallel (Pss. **115–118**), for Mark says "when they had sung hymns." Then, before they leave, they are commended to the Father's care in the high-priestly prayer of chapter **17**.

"Arise, let us go hence." This makes it very probable that chapters **15** and **16**, full of the last teachings of Christ, did not follow in this place. We can well understand that our Lord would keep them waiting, standing in the usual attitude of prayer, for His great intercession; but not so well that He would give them those important discourses in such conditions.

17. Throughout this chapter the special Johannine sense of the word "glory" must be borne in mind. The glory of the Son is His selfless devotion to the Father in carrying out the Father's purpose; in particular, the Mission to redeem mankind. This fulfilment of vocation—so to speak—is communicable, and is in fact communicated to the disciples, who are able to see and to share the glory of Christ.

The nearest Synoptic parallel to this prayer is the Thanksgiving in Matthew **11.** 25 ff., which should be carefully studied.

17. 1. The prayer begins as the farewell discourses began : see our note on **13.** 31-2.

2. " Authority," not " power " ; see Matthew **28.** 15 R.V., where the same correction has to be made.

" All flesh " is a Hebraism, it denotes all humanity regarded in its weak and transitory aspect.

" In order that He shall give," the future after ἵνα emphasises the certainty of the coming gift.

3." And this is the eternal life, that they come to know Thee, the only true (real) God, and Him whom Thou didst send, (even) Jesus Christ."

" *The* eternal life " refers to eternal life in verse 2.

ἵνα γινώσκουσι, here ἵνα is used for ὅτι. This use of ἵνα with the indicative is common in the late Greek spoken in the Mediterranean countries.

" The only true God." Compare with this 1 John **5.** 20–1 : " This is the true God, and life eternal. Little children, guard yourselves from idols." Idols are the false gods of power, pleasure, and the like, the Baals which continually endeavour to substitute themselves for the real God of Goodness. Often enough even Jews themselves unconsciously clothed Jehovah with the attributes of these false gods, and so were guilty of a very real and terrible idolatry.

" (even) Jesus Christ," an explanatory addition made by the evangelist. It is extremely unlikely that our Lord Himself used this compound name.

" That they come to know Thee." This does not denote a merely intellectual knowledge of God, but is a Hebrew expression, very common in the Old Testament, signifying moral and spiritual fellowship with God, issuing in the life of duty to Him.

Of many examples available we take the following :

" Now the sons of Eli were sons of Belial : they *knew* not the Lord."

Jeremiah, writing of Josiah the late King of Judah, says : " He judged the cause of the poor and needy ; then it was well. Was not this *to know Me* ? saith the Lord."

" *The one true God.*"

Study most carefully what is said in the Introduction, pp. 27, 28, on this important phrase.

" *Him whom Thou didst send.*"

We may compare with this the statement in chapter **6.** When our Lord was asked, " What are we to do in order that we may work the works of God ? " He replies, " This is the work of God that ye believe on Him whom He *sent*."

Throughout this Gospel we see that our Blessed Lord again and again dwells on the fact that He was *sent* into this world by the Father, and this is vitally essential to the doctrine of the Incarnation, that in Jesus Christ we have not only Man at his highest reaching out towards God to a degree unapproached before or since, but a genuine movement from God reaching out to embrace and deliver Man, that our Lord is the outcome of the Divine made manifest in human nature—the Son of God made Man.

4 ff. Aorists and perfects are intermingled, and should be distinguished in translation, as in R.V. The aorist tense looks back on the earthly life as a now *finished fact*, whereas the perfect tense implies the continuance of the action down to the present time. Compare **13.** 31–2.

4. " I *glorified* Thee upon the earth, having accomplished the work which Thou hast given Me." Here the special meaning of " glorify " and " glory " is clearly shown. To glorify God is to accomplish God's work.

5. ἧ, dative by attraction to the case of the antecedent δόξῃ, a common Greek idiom.

Our Lord's prayer in this verse is that the glory of service to the Father may be infinitely enhanced by His resumption of the Divine powers at the Father's side (παρὰ σεαυτῷ) which were His before the Incarnation, and indeed before all time—all that His serviceableness may be increased.

The message of Christ will only be adequately understood when it is realised that He taught by example and word that in the service of God is freedom, in that service is joy, in that service is the only "glory" worth having.

"Before the world was." Compare verse 24 and **1.** 1–2.

6. "Name," a Hebrew use of the word for revealed character, nature, personality.

10. "I have been glorified in them," i.e. I have fulfilled My mission by means of them.

11. "In Thy Name which Thou hast given Me" is a remarkable thought, expressed here and in verse 12, and not found elsewhere. The Name is the expression of the Divine Nature, as in verse 6, which the Son was sent to impart. Cp. Philippians, **2.** 9.

12. "I was keeping them (safe)," imperfect tense; "I guarded them," aorist.

"The son of perdition."

"The son of perdition" is a Hebrew phrase meaning a lost soul, just as "son of Belial (worthlessness)" means a worthless man.

"That the Scripture might be fulfilled." This statement of the fulfilment of Scripture in the case of Judas refers to Psalm **41.** 9, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me."

The last part of this verse had been quoted immediately after the washing of the disciples' feet (**13.** 18) with reference to Judas.

Similarly in Acts **1.** 20, St. Peter, speaking of Judas,

quotes Psalm **109**. 8, " Let another take his office," i.e. his apostleship. See note on **13**. 18.

13. " That they may have My *joy* fulfilled in themselves " ; our Blessed Lord again stresses the joy of service to God. Compare 1 John **1**. 4.

14. " The world hated them." See Introduction, The Discourses, pp. 6, 15–19.

15. " From the Evil One," if masculine ; " from evil," if neuter. But we have preferred the former rendering because St. John in 1 John **5**. 18 uses this phrase for the devil, and in 1 John **3**. 18 this exact phrase occurs in parallelism with " of the devil " in verse 8 of the same chapter.

17. " Consecrate them in the truth." " Consecrate " is a better word here than " sanctify " for ἁγίασον, because " sanctify " has come in English to mean " make holy " in the less correct sense of " make good." The original meaning of " holy " is " dedicated to God."

Christians in the New Testament are called " the saints," i.e. the holy ones, not because they have already attained a high standard of goodness, but because in heart, will, intention, they have devoted or dedicated themselves to God. The Church is called Holy in the Creeds because as a whole she is dedicated to God's service.

Similarly in verse 19 our Lord declares that He dedicates Himself in the same way : in **10**. 36 we read of Christ, " whom the Father *consecrated* and sent into the world."

" *In* the truth " may be " *with* the truth " : for in late Greek the preposition ἐν was used with an instrumental meaning. Compare Luke **22**. 49, " Shall we smite with (ἐν) the sword ? " Taking the former meaning, " in the truth " would be in the Revelation embodied in Christ and spoken by Him.

20. " Those who believe in Me through their word."

The Apostles had already made converts in Palestine: but here the thought is of the future believers.

21–3. These supremely important verses show the Mind and Purpose of Christ to bring mankind into a single fellowship, above all distinctions of race and social function. They show that the division of the Church into warring sects and branches is contrary to our Lord's will: and also that in tolerating class-separation within the Church the Church has been false to her Lord's own teaching and has adopted the world's values, with the result that her mission to the world has not been as yet crowned with success. The world cannot learn to believe that Christ is sent by God (verse 21) until it sees Christians united in genuine fellowship and honestly following the teaching of Christ.

In the world, differences of social function involve the separation of one class from another, a *social* separation. In the Church, as our Lord taught ("One is your Master, even Christ, and all ye are *brethren*") and also St. Paul in 1 Cor. **12**. 12—**14**. 33, and especially in **11**. 17–34, the necessary difference in function of the different members of the Body of Christ ought not to result in class-distinction, involving a break in the fellowship.

As the neglect of spiritual healing has resulted in the rise of "Christian Science," and the neglect of prayer for the departed in Spiritualism, so it would seem that the acquiescence in the social separation of classes has given rise to the movement of Bolshevism.

22. Once more it is clear that the "glory" is the mission to the world.

23. "Perfected into one," i.e. brought to a final unity in which they attain their completeness. Compare Ephesians **4**. 13, 16.

24. Treating ὅ as accusative of respect, the literal translation would be "as to that which (neuter) Thou hast given Me." Alford says: "The neuter has a peculiar

solemnity, uniting the whole Church together as *one gift* of the Father to the Son (as in **6**. 39). Then the κἀκεῖνοι (they also) resolves it into 'the great multitude which no man can number.'"

Compare **17**. 2, "in order that, as to all (neuter singular) that Thou hast given Him, Thou shalt give *to them* life eternal."

"Before the foundation of the world." Compare Matthew **25**. 34; Luke **11**. 50; 1 Peter **1**. 20.

25. The construction here is elliptical: after "O righteous Father" there is a break; the world ought at least to have appreciated the justice of God, if His other qualities had not appealed to men, but in spite of this the world knew Him not: "*and yet* the world knew Thee not."

Some Important Questions on Section C

1. Discuss the question whether the Last Supper was or was not the Paschal Meal.

2. Give an account of our Lord's teaching regarding the Holy Spirit.

3. Analyse the high-priestly prayer of our Lord.

4. Translate, with notes where required:

(*a*) **13**. 21–30; (*b*) **14**. 15–21; (*c*) **15**. 18–24; (*d*) **16**. 6–15; (*e*) **17**. 20–6.

5. Comment on the following:

(*a*) "He that hath bathed hath no need except to wash his feet."

(*b*) "That the Scripture may be fulfilled, He that eateth my bread lifted up his heel against me."

(*c*) ἐμίσησάν με δωρεάν.

(*d*) "A little while and ye behold Me no more, and again a little while and ye shall see Me."

(*e*) "And this is the eternal life, that they come to

know Thee the only true God, and Him Whom Thou didst send, even Jesus Christ." (This should be treated at full length.)

(*f*) εἰς τέλος ἠγάπησεν αὐτούς.

(*g*) " He having leaned back thus upon the breast of Jesus . . ."

(*h*) " Because I live ye shall live also."

(*i*) " The Spirit of Truth which proceedeth from the Father."

(*j*) " I have overcome the world."

(*k*) " The son of perdition."

(*l*) " Consecrate them in the truth."

6. Write full notes on (*a*) the Disciple whom Jesus loved; (*b*) the Word and the Works of Christ; (*c*) the use of the terms " glory," " glorify " in this Gospel.

SECTION D

The Victory through Death, Chaps. 18–20

In this section, as in part of chapter **6**, the same ground is covered in all four Gospels.

There are distinct indications that we have here only selected portions taken from a much fuller account. The selection may have been made by St. John's amanuensis acting under his general supervision. In any case it must be borne in mind that there was a customary length to a roll of papyrus, and for that reason only condensation must have been necessary.

It would seem natural that some material already contained in the Synoptic Gospels would be chosen for omission, e.g. the Agony in the Garden, the trial before Caiaphas, the trial before Herod (which, though recorded by St. Luke only, accounts for the comparatively late hour—about the sixth hour—of our Lord's Crucifixion).

That there was a description drawn up by St. John of the trial before Caiaphas and the Sanhedrin (given in Matthew, Mark, and Luke) seems evident from **18.** 24, " Annas therefore sent Him bound unto Caiaphas the high priest," followed by **18.** 28, " They lead *therefore* Jesus from Caiaphas to the Prætorium." " Therefore " surely refers, not to Peter's denial in verses 25–7, but to what had occurred in the trial before Caiaphas.

In **18.** 40, " They shouted out therefore *again* saying, Not this man, but Barabbas," it is clear that in the original narrative before the evangelist (or his secretary) there

had been a previous outcry of the people mentioned. The word "again" was left in its place by an oversight.

It certainly seems clear that St. John, since his full narrative could not be reproduced, deliberately concentrated on the Roman trial before Pilate, described in *seven* scenes: so there are *seven* incidents in the Passion. Similarly, in the Resurrection chapter **20**, he gives *seven* selected episodes.

18. 1. The ravine or winter-torrent of *the Cedars*, a Greek substitute for the Hebrew name Qidron (i.e. Black). Instances of the practice of changing foreign names into similarly sounding ones bearing a meaning in the native tongue are common in all countries. Not so long ago the Cockney costermongers used to change "asparagus" into "sparrow-grass" on the same principle.

The Septuagint has this form in 2 Samuel **15**. 23, which may have been in St. John's mind.

2. "Resorted thither"; literally, "was assembled there."

3. "The cohort," i.e., a detachment of soldiers from the cohort (400 to 600 men) told off during the Feast to guard the Temple and quell any tumult, so Edersheim tells us. Its commander, the tribune (Gr., chiliarch), was at its head in person (verse 12), for the swarms of Passover pilgrims made it seem a dangerous time to make an arrest (Mark **14**. 2). St. John alone mentions these Roman soldiers. No doubt the leaders of the Sanhedrin had persuaded their commander that Jesus was a danger to the public peace.

"Officers" as in **7**. 32; these were members of the Temple police acting under the orders of the Sanhedrin. Thus Gentiles and Jews were combined in the first stage of the Passion, as they were afterwards.

5. "The Nazarene," so again in **19**. 19. "Was standing," pluperfect of ἵστημι with imperfect meaning.

6. We are left to guess the reason of this temporary panic, perhaps of a few of the Temple-officers, who before had said "Never man so spake!"

9. This is St. John's interpretation of **17**. 12; but in that place our Lord was thinking of something much more than such a temporary loss. Such an inadequate interpretation has led some to suppose that it is not the work of St. John at all, but of his secretary or editor.

10. The cutting of the slave's ear in the scuffle is mentioned by St. Mark and the other Synoptists, but the mention of Peter, and the slave's name, are peculiar to St. John.

11. Here is what appears to be a reference to the Agony in the Garden, not recorded in this Gospel. Cp. Mark **14**. 36.

12. "The military tribune," see note on **18**. 3.

13. Cp. verse 24. This preliminary examination is recorded by St. John only.

It appears strange, at first sight, why Roman soldiers concerned in the arrest of our Lord should have taken Him for trial to the high priest, instead of bringing Him before Pilate.

The Synoptists do not mention the share taken by Roman troops: this seems one more example of the special knowledge of the eye-witness on the spot. We judge, then, that the Sadducean chief priests had persuaded the military tribunal that Jesus was a danger to public peace at the Passover, always an anxious time for guardians of order. They must have urged also that, dangerous though he was, it would be difficult to find legal evidence of sedition, whereas they considered that it would be much easier to secure His condemnation by the Sanhedrin on religious grounds.

Hence the trials before Annas and Caiaphas at which, with difficulty, evidence barely sufficient to satisfy legality was produced (Mark **14.** 55–60). The question "Art Thou the Christ, the Son of the Blessed?" with our Lord's affirmative, clinched matters, and He was condemned to death.

Probably the chief priests expected that Pilate would ratify and carry out their sentence without discussion; to their surprise, perhaps, they were obliged to formulate an accusation of sedition. St. Mark tells us that Pilate perceived that for envy (i.e. some ecclesiastical motive) and not for sedition the chief priests had delivered Him up: and Pilate was unwilling to take part in their crime.

"Of that year." Study again the important note on **11.** 48–53.

14. See **11.** 50.

15. "Was following," imperfect. Note carefully what is said of this "other disciple, the acquaintance of the high priest." If he were the same as "the disciple whom Jesus loved," then he was the author of the Gospel. Read carefully what is said of "the disciple whom Jesus loved" in the Introduction, pp. 57–62.

17. "Art thou *also* of the disciples of this man?" Probably she knew St. John quite well as a youthful disciple of Christ, hence the word "also." Again in verse 25.

18. "A fire of charcoal"; so in **21.** 9. It would seem that a displacement had occurred here, involving a repetition in verse 25 of part of verse 18. We take verses 25*b*–27 at this point.

26. St. John knew the name of the slave, and the questioner's relationship to him: another indication that he was intimately acquainted with the chief-priestly families in Jerusalem.

27. "A cock," no article in the Greek.

19. "The high priest," probably Annas. He had been deposed by the Romans, but still held the reins of power through his relatives: and naturally Jews would, as far as possible, ignore the interference of the civil power in a matter ecclesiastical.

20. "In synagogue," no article, as we say "in Church." So in **6**. 59.

This statement disposes of the theory, advocated by some, that our Lord had two distinct types of teaching, one simple for the people, the other mystical for His disciples.

21. "Those who have heard"—and remember—perfect participle.

22. "A blow." The word originally meant a blow with a rod; but in later Greek it came to mean a blow with the open hand, probably here, and certainly in **19**. 3.

24. "Sent," not "had sent" as in A.V.

As explained in the prefatory remarks on this section, we judge that considerations of space required some omissions, so that the trial before Caiaphas was omitted because it was already related in Mark and Matthew. Luke, on the other hand, only mentions the ratification by the Sanhedrin at daybreak.

28. Note carefully the seven scenes of the trial before Pilate, pointed out in the text of our translation.

The Prætorium was the Governor's house, probably part of the fortress Antonia held by Roman troops.

"That they might not be defiled, but that they might eat the Passover," one more indication that the Passover was eaten after the Crucifixion.

29. "Pilate therefore went out"; he made this concession to Jewish scruples.

Pilate may have known already and was simply asking a routine question.

30. This verse is evidently only a part of the reply of

the chief-priests. The other Gospels tell us of accusations of sedition, of taking the title "King of the Jews," of urging refusal to pay tribute to Cæsar, but (Mark **15**. 10) Pilate perceived that the chief priests had delivered Him up for envy, i.e. for some ecclesiastical reason; so in verse 31 he declines to judge anyone for offences against the Jewish law.

31. The Jewish leaders point out that their sentence is one of death, so requiring Roman sanction and execution.

32*b*. Cp. Mark **10**. 33–4.

33. Luke **23**. 2 gives the three accusations, including that of calling Himself King of the Jews, but in St. John's Gospel there has been no mention of this: once more we are confirmed in the conclusion that our text has been extracted from a much fuller narrative, which St. John as an eye-witness had drawn up.

36. "My kingdom (kingship) is not of this world," i.e. does not spring from it as its root, nor follow its principles and methods; consequently there is no rebellion against Cæsar, nor is there any claim to govern the Jews or any other people after the manner of an earthly king. Compare **6**. 15; **8**. 23; **17**. 16; and Isaiah **55**, 8–9.

"My servants would be fighting." The word "servants" is employed for the police-officers of the Sanhedrin.

37. οὐκοῦν, interrogative particle not found elsewhere in the New Testament; "so then . . . ?"

"Thou sayest." So Mark **15**. 2. Our Lord neither asserts nor denies, but puts the question by. In Pilate's sense, and in that of the Sanhedrin, He was not a King, in another sense He was.

"I for this end have been born," perfect tense.

"Everyone that is of the truth heareth My voice": compare **4**. 42; **5**. 24; 8. 43; **8**. 47; **10**. 3–4, 26–7; **12**. 47.

38. Here must be placed the sending to Herod recorded by St. Luke.

39, 40. The original narrative has been greatly condensed here : note the confirmatory evidence of " They shouted out therefore *again* . . . " : no previous outcry has been mentioned. See our introductory remarks to this section. Barabbas is first mentioned in this verse. Compare Mark **15.** 27 R.V., and Luke **23.** 19.

" Robber " should be " bandit " or " brigand " ; the name implies violence, and is different from the word used of a mere thief.

19. 1. The character of Pilate is identical in all four Gospels. As a Roman governor he desired to do justice : but he lacked Roman strength of mind and consistency of action ; thus he would do justice only when conveniently possible. Behind him was his master, the Emperor Tiberius, who was keen on the peaceable government of the provinces, all the more ready to criticise Pilate as being a creature of Sejanus, whose fall from the Emperor's favour was imminent ; before him were the turbulent Jews, always ready to raise riots and insurrection, in immense numbers at Jerusalem for the Passover, which was an annual danger to peace.

He therefore first attempted to evade responsibility by getting the Sanhedrin to try our Lord according to the Law. When a capital sentence was demanded, which he alone could execute, then he tried the strangely weak expedient of an appeal to the mob to ask for the release of Jesus ; that also failed.

Now, contrary to Roman justice, he orders our Lord to be scourged, in the vain hope that this would satisfy the Jewish leaders and enable Pilate to spare His life.

This attempt likewise failed : and Pilate's first crime made it impossible for a man of his lack of principle to avoid the guilt of the Crucifixion.

2. " Were coming," imperfect, i.e. kept coming one by one to offer pretended homage ; the blow with the open

hand taking the place, in this mockery, of the kiss of homage. Psalm 2. 12.

6. "Take ye Him and crucify Him": the strange repudiation of responsibility should be noted.

7. "According to *the* Law," i.e. Leviticus 24. 16. "Son of God," no article.

8. "More afraid." This is another indication that the narrative has been condensed: there is nothing said so far to show that Pilate was afraid of his prisoner. Matthew 27. 19 tells of a message of Pilate's wife to him, which may have caused some misgivings in Pilate's mind.

Compare the echo of the words "Son of God" in Matthew 27. 54.

9. "Entered," taking Jesus back with him.

"No answer." Of what use was any answer to a man who had already inflicted the terrible Roman scourging on One whom he had pronounced innocent? He had shown himself utterly unworthy.

11. Pilate's boasted authority has turned out to be a poor weak thing against the demands of the Hate embodied in Caiaphas.

ἄνωθεν here can only mean "from above," not "anew" or "again," as many have translated it in chapter 3. 3.

12. Pilate once more makes an effort to spare our Lord's life: but the veiled threat to denounce him to Tiberius decides him at last to sacrifice Jesus to Jewish hatred.

13. εἰς, pregnant use of the preposition "going into." Gabbatha is Aramaic for "height" or "ridge." This pavement has now been unearthed at Jerusalem; it consists of massive blocks of stone covering a large area on a *lofty* situation close to the site of the fortress of Antonia.

14. "Preparation of the Passover." Again St. John shows that the Passover followed the Crucifixion.

"About the sixth hour": here St. John corrects the

Marcan statement, " and it was the third hour and they crucified Him," an assertion which Matthew and Luke had already passed over, possibly as being of doubtful correctness. It was well on the way towards noon before the protracted trial was over, and we may thankfully note that this correction by an eye-witness shows that our Lord's Agony on the Cross was materially shortened.

Compare Mark **15.** 44, **13.** 20. In the absence of clocks, the measurement of time in the ancient world was necessarily vague ; and a point midway between the third hour and the sixth might perhaps have been counted with either.

The idea that St. John reckoned his hours, as we do, from midnight, and thus means 6 a.m., has very little to support it.

15. " Am I to crucify ? " deliberative subjunctive.

" We have no king but Cæsar."

This is the word of the Sadducean hierarchy, " the chief priests," who were quite insensible to the national aspirations of the great mass of the Jews. They desired no Messiah of any kind, only place and power for themselves. If they could have these things under Roman rule, then they could acquiesce in that rule.

The Pharisees, who were strongly represented in the Sanhedrin, were intensely nationalistic, and hoped with all their hearts for a Messiah who would again " restore the kingdom to Israel." They rejected our Lord because He would not be such a Messiah : and in this were followed by the great majority of the Jews. This saying of the chief priests must have struck them with horror, unless indeed they believed it to be a mere hypocritical subterfuge.

17. " Carrying for Himself." The incident of Simon of Cyrene may have been omitted—owing to exigencies of space—because it was recorded in St. Mark and the other Synoptics, or because of the Gnostic perversion (recorded by Irenæus) that Simon was crucified by

mistake instead of our Lord. It must be borne in mind that the Gnostic Cerinthus was teaching his peculiar views at Ephesus during the latter part of the first century, i.e. about the time of the publication of this Gospel.

Golgotha (Skull) was a low, skull-shaped mound used for executions.

The Vulgate renders " place of a skull " by " calvariæ locum," hence the name Calvary in Luke **23**. 33 A.V.

20. ἐγγύς usually governs the dative, and this has led some to the mistaken rendering " the place of the city was near." But in **11**. 18 we find ἐγγύς governing the genitive, " Bethany was near Jerusalem " (genitive): so here.

21. " Began to say," imperfect. There were several " chief priests," and it is implied that one after another urged Pilate to alter the title.

22. Pilate, heartily sick of the poor part he has played, relapses into the autocrat at last—a graphic and natural touch, this.

23. " Four parts." A quaternion of soldiers was on duty, supervised by a centurion, Mark **15**. 39.

The tunic was a long shirt reaching from the neck almost to the feet: it is represented by the alb in the traditional Eucharistic vestments.

24. Psalm **22.** 18.

25. Four women are indicated: the Mother of our Lord, her sister Salome (Mark) the wife of Zebedee, and the two Marys.

According to Edersheim, Clopas is really the same name as Alphæus in Mark **3**. 18. Compare Mark **15**. 40.

26. " Woman (Lady), behold thy son."

This committal of His Mother to the disciple whom He loved agrees with the tradition that the brethren of our Lord were sons of Joseph by a former wife. It would explain why our Lord preferred one who was devoted to Him to have the care of His Mother, rather than to leave her to her stepsons.

That the beloved disciple took her " from that hour to his own home " agrees with the theory that he was a Jerusalemite with a home not far off.

28. St. John omits the Three Hours of darkness recorded by the Synoptists. He is not giving a full account, here or elsewhere, but only incidents selected from the abundant material (doubtless written down) in his possession.

30. It has frequently been observed that to a tortured sufferer the giving of a draught of any liquid has enabled the spirit to depart. Probably the soldiers knew this, and gave the drink of their sour wine as an act of mercy. Hyssop was some plant with a long stalk.

31. " The day of that Sabbath was a great day " again indicates that the Passover Feast followed the Crucifixion.

34. How what appeared to be water came from our Lord's side, as well as blood, has not yet been satisfactorily explained; at any rate medical opinions vary: but the fact made a deep impression on St. John, to whom it was the direct fulfilment of two Old Testament texts. Its mystical meaning with reference to the two great Sacraments of chapters **3** and **6** is brought out in his Epistle, 1 John **5**. 6 ff.

35. More exactly " he that hath seen hath borne witness, and his witness is *genuine* "; that is, he not only spoke the truth, but also was competent to do so, as an eye-witness.

" And *he* knoweth." The emphatic " he " (ἐκεῖνος) may refer to God, or Christ, or the eye-witness.

This verse is inserted here, firstly to show the typical importance of the incident; and secondly, to insist on the fact that the beloved disciple was the author of the Gospel.

36. " A bone of him shall not be broken," said in Exodus **12**. 46 of the Paschal lamb.

37. " They shall look on Him whom they pierced,"

Zechariah **12**. 10. Even the Talmud, says Edersheim, refers this prophecy to Messiah.

38, 39. St. John's knowledge of the attitude of Joseph of Arimathæa and Nicodemus confirms our conviction that he was in close touch with the leading people at Jerusalem: compare the secret disciples of **12**. 42.

39. "Roll": this is the reading of the two oldest MSS., Aleph and B. The others read μίγμα, mixture.

20. 1. That others were with her, as the Synoptics state, is implied in verse 2, "*we* know not."

3. "Were coming," imperfect. Compare Luke **24**. 12, a condensed summary of the same incident: put in brackets by Westcott and Hort as doubtful.

4. "And the other disciple ran on more quickly than Peter." This agrees with the idea that he was a much younger man.

7. "Wrapped up apart (and moved) into one place," pregnant use of the preposition "into."

The napkin had been twisted turban-fashion round the head (as is still the Eastern custom), and *retained its twirled form* when the body (having become a spiritual body) passed from the grave-clothes, leaving them undisturbed.

8. "He saw and believed," by a flash of insight and remembrance of Christ's oft-repeated words. Compare "as He said" in Mark **16**. 7, Matthew **28**. 6, Luke **24**. 7–8.

9. Probably Psalm **16**. 10, as it is interpreted in Acts 2. 24 ff.

11–18. Compare the succinct account in the supplement to Mark, **16**. 9–11.

12. It would seem that Mary Magdalene could see what was invisible to Peter and John.

14. "Knew not that it was Jesus." Compare Luke **24**. 16 and Matthew **28**. 17, also John **21**. 4.

It is quite likely that Mary, grief-stricken and with her gaze averted from a strange man, had not ventured to look our Lord in the face. In verse 16 we have "she *turned*, and saith to Him."

15. "If thou didst carry Him *away*." Note this meaning of the verb βαστάζειν; it gives a better explanation than "carry" in **12. 6.**

16. The Stranger's knowledge of her name, and His tone of voice, reveal to Mary that it is indeed the Lord whom she has so unexpectedly met.

17. "*Touch Me not, for I have not yet ascended unto the Father.*"

The explanations of this passage given by commentators are singularly unsatisfactory. Some translate it "Do not cling to Me" in complete defiance of the ordinary meaning of the verb. Farrar says, "The day for personal physical presence, for merely human affection, for the grasp of human tenderness, was over now."

We suggest, instead of this poverty-stricken explanation, that there was some reason at present only to be guessed at, connected with the newly developed spiritual body which was being made manifest by the Risen Lord, why such a body should not be touched by a person still in the flesh, before Christ had reached a higher stage in the spiritual world, a stage hinted at in the words "for I have not yet ascended unto the Father."

Not long afterwards, when the first stage of Resurrection-life had already been passed, He was able to present Himself to His disciples in a body which *could* be touched, when He said to Thomas, a week later, "Bring hither thy finger, and see My hands."

It must be admitted, however, that St. Luke states that on the evening of the Day of Resurrection our Lord thus invited His disciples: "Handle Me, and see." If St. Luke is correct in his dating of this incident, then it would seem as if even the few hours between early morning and evening had been sufficient to enable our

Lord to allow His Resurrection-body to be handled by His disciples.

"My God and your God." Compare Revelation **3.** 12.

If we give to "God" the purely religious value of the term—the object of one's highest devotion—we can understand how the Son of God (whether in His Divine nature or in His human nature) could so speak of His Father, and yet allow St. Thomas to address Him as "my Lord and my God." To St. Thomas, as to all Christians, Christ is the Object of highest devotion in the same way as the Father is: for to us devotion to the Son is devotion to the Father; the (apparently) two devotions are one.

St. Peter (1 Peter **1.** 3) and St. Paul (Ephesians **1.** 3) write: "Blessed be the God and Father of our Lord Jesus Christ." Compare also Romans **15.** 6 and 2 Cor. **1.** 3.

18. Observe the mixed construction here.

19. More literally, "and stood, (going) into the midst," pregnant use of the preposition.

The Resurrection-body is a spiritual body; it passed from the grave-clothes leaving them undisturbed; it passes through closed doors in like fashion, clothed in garments of similar origin. Normally our Lord was invisible; and chose to make Himself visible on occasion in a body which, when He chose, bore the signs of the Crucifixion.

21. Two verbs of sending are used here: πέμπειν is the more general, while ἀποστέλλειν implies a delegation of authority to the person sent. We cannot press the difference, because both verbs are used in this Gospel of the Father's sending of Christ, as they are of Christ's sending of His disciples.

22. "He breathed upon them," as an emblem and channel of the Spirit. The word "spirit" (πνεῦμα) meant both "breath" and "spirit," as "spiritus" in Latin.

" He breathed " (ἐνεφύσησεν) is used in Genesis 2. 7, LXX, of the making of Man : so is here employed of the making of the New Race of men.

" Holy Spirit," no article, is here bestowed as a gift of new *life*. The personal presence was given later at Pentecost.

23. " Whosesoever sins ye remit, they have been remitted unto them ; whosesoever (sins) ye retain, they have been retained."

In both Old and New Testaments we are taught that God forgives a penitent sinner ; it is of His mercy, on condition of the real repentance of the offender.

To God's children guided by His Spirit, Christ, who claimed that as Son of Man He had authority on earth to forgive sins, has committed authority to decide on earth concerning the genuineness of the repentance professed by the sinner.

If, guided by the Spirit, they judge the repentance to be real, then they are empowered to declare the offender forgiven ; *the sins have already been forgiven* in the Court of Heaven.

If, on the other hand, they honestly judge, under Divine inspiration, acting as God's children and agents (so to speak), that there is no real repentance, then they are empowered to refuse or to postpone absolution ; and such a refusal *has already been ratified in heaven.*

Thus when the Church, through her appointed officers, exercises the judicial power of Absolution in Christ's Name, it is in virtue of the authority vested in her by our Lord.

Hence comes the employment of this verse in the Ordination of Priests.

Some texts read " are forgiven," present tense : but this reading sacrifices the parallelism to " have been retained " in the second part of the verse.

25. " Began to say " or " were saying," imperfect, i.e. one after another.

26. The Feast of Unleavened Bread had ended the day before. The disciples, therefore, were about to return to Galilee, as Mark and Matthew relate.

" After eight days," i.e. our Low Sunday.

27. μὴ γίνου ἄπιστος ἀλλὰ πιστός, literally " Become not unfaithful but faithful " : but here the words evidently mean " unbelieving but believing."

28. The Gospel originally ended with this cry of adoration, followed by the concluding words of verses 30, 31.

The Gospel began with the declarations " The Word was God," " The Word was made flesh," now it ends with the utterance of conviction made by St. Thomas on behalf of all believers.

29. There must have been some followers of our Lord who had believed already on the testimony of those who had actually seen Him : but the Beatitude looks forward also to the Christians of the future.

καὶ = and yet, as so often in this Gospel.

31. This extremely important verse shows the two-fold purpose of this Gospel, as stated by its author. The force of the *present* tenses πιστεύητε and ἔχητε is lost in the English version : as suggested in our translation, they really mean " that ye may continue to believe," " that ye may continue to have."

Christians were the objects of an intensely hostile propaganda and needed every aid to confirm them in the Faith : and it was for Christians that the Gospel was written.

The two purposes springing from this main object are (1) to enable Jewish Christians, especially, to retain their conviction that Jesus is the Messiah, the fulfilment of the great hope of their race, and (2) for Jewish and Gentile Christians alike to maintain and develop their faith that He is in very truth the Son of God, God made manifest in Man.

Study pp. 7–9 of the Introduction.

Chapter **21**

It is generally agreed that this chapter was no part of the original scheme of this Gospel. It is written in much the same style, but with some small differences, as the rest of the Gospel. Some consider that it was the work of St. John himself, written as he felt the approach of death in order to correct a mistaken idea current among Christians in Ephesus.

We think it much more probable that, about the time the Gospel was completed and was about to be published, St. John died, contrary to the expectation of the multitude that he would survive until the Lord's Coming. It became necessary, therefore, to explain to them the precise words of the Lord which they had misunderstood (**21**. 20–3).

If this view is correct, then this chapter was put together by St. John's secretary, probably the editor of the book whose utterance we have in the concluding verse of the Gospel, no doubt using material provided by St. John, giving his own connecting links in verses 1, 14, 15, 19, 23 ; the declaration of the leaders of the Ephesian Church in verse 24, and his own final statement in verse 25.

There is no manuscript evidence that the Gospel was published without this appendix-chapter. All the MSS. contain it down to verse 24 ; and the Sinaitic MS. (Aleph) is the only one which omits the concluding verse 25.

The witness, therefore, of this chapter regarding the authorship of the Gospel is of the highest importance. We deal with it elsewhere.

21. 1. As in chapter **6**, the scene is laid in Galilee. For " Sea of Tiberias " see note on **6**. 1.

2. The prominence given to Thomas in this Gospel is noteworthy.

For Nathanael of Cana see **1**. 46 ff. The sons of Zebedee are mentioned for the only time in this Gospel. Many commentators take this mention to indicate that John, son of Zebedee, was the author ; but it is equally probable that the writer of the Gospel was one of the two unnamed disciples.

4. Note the present participle, " As early dawn was now coming on."

Texts vary between ἐπί and εἰς : in either case there is the pregnant use of the preposition, our Lord came *to* and stood *on* the beach.

5. προσφάγιον, something *to eat with* bread. Usually fish was eaten as a relish with bread.

7. Thus " the disciple whom Jesus loved " was one of the fishing-party.

" Naked " probably means " stripped of his outer garments."

8. " With the little boat," dative of instrument. Diminutives were used rather freely in late Greek, so that it is uncertain whether there were two boats, one a large fishing-smack, the other a small row-boat.

10. ἀπὸ τῶν ὀψαρίων appears to be a late partitive article = some of the fishes. In the other chapters a similar form with ἐκ is employed.

" Ye have now taken ; " literally " ye now took," aorist. It is not always possible to render the Greek aorist by the English past tense.

11. " Full of great fishes a hundred and fifty-three." A foolish interpretation of this number was formerly offered, making the hundred symbolise the Gentiles, fifty the Jews, and the three were taken to mean the Blessed Trinity ! We consider that someone had the curiosity to count the fish : and their number was remembered.

There was a similar incident, recorded in Luke **5**,

but placed at the beginning of the ministry as a combined miracle and parable (a Sign, as St. John would say) intended to lead up to the final call and mission of St. Peter and others : when St. Peter is appointed a " fisher of men."

Here there is a similar sequel. St. Peter is now commissioned afresh as a shepherd to feed the lambs and tend the sheep of God.

Some commentators suggest that both accounts are variant versions of the same incident.

14. This editorial comment does not exclude other appearances of the Risen Lord recorded elsewhere : but simply calls attention to the three appearances to assembled disciples given in chapters **20**, **21** of this Gospel.

Compare the addition of " that of Tiberias " at the end of **6**. 1.

15. " More than these " must mean " more than these (other disciples) do," rather than " more than these things," i.e. his boat and fisherman's tackle. St. Peter had declared (Matthew **26**. 33) that though all the rest might deny Christ he would face death rather than do so. Thus the question reminds him of his own words, and does not necessarily imply that the others loved our Lord less than St. Peter did.

The two words used in the Greek, ἀγαπᾶν and φιλεῖν, for " to love " are very difficult to distinguish in translation. The former is used of the manifestation of goodwill among friends, the latter of the warmer affection of family life, the love between man and woman, parent and child, and the like. Our Lord's word in the first two questions is ἀγαπᾷς, St. Peter's answer is φιλῶ, I love Thee (warmly). In the third question our Lord uses St. Peter's word φιλεῖς, Lovest thou Me (warmly) ?

16. " Sheep " : the text varies between πρόβατα (sheep) and προβάτια (little sheep) both here and in verse 17. We cannot be sure of the exact use of diminutives in this kind of Greek, they were used as signs of

affection: otherwise we might well take ποίμαινε τὰ πρόβατα μου here to mean "Tend My sheep," i.e. Guide aright the older or more advanced members of the Church; and βόσκε τὰ προβάτια μου in verse 17 to mean "Feed My young sheep," i.e. Take special care of the younger members of the Church.

We should carefully compare with this 1 John **2.** 12 ff., where three classes of Christians are indicated, "little children," "fathers," "young men," in reminiscence of this scene.

Still more important is the passage 1 Peter **5.** 1–4, where he exhorts his "fellow-elders" to tend or shepherd the flock of Christ.

γινώσκεις in verse 17 = Thou perceivest, a different verb from οἶδας, Thou knowest.

18–19. A prophecy of St. Peter's martyrdom, which took place at Rome by crucifixion, according to ample early and reliable tradition. Tertullian (about A.D. 200) confirms the local tradition.

νεώτερος, literally "younger," is probably used in the general sense of "a young man."

20. Note the description of the "disciple whom Jesus loved," declared in verse 24 to be the author of the Gospel. If he had been John, son of Zebedee, well known as a Pillar-Apostle, prominent among the Twelve, it is extremely difficult to understand why this method of designating him could have been used.

22. ἕως ἔρχομαι properly means "while I am coming," but may have been used for "until I come."

24. Study again the chapter on "The Disciple whom Jesus loved," in the Introduction, pp. 57–62.

Verse 24 may be termed the "imprimatur" of the Ephesian Church, declaring that the author of the Gospel was a personal disciple of Christ, and that all confidence ought to be placed in the accuracy of his statements.

This verse is of the highest importance, as being contemporary evidence of authorship.

" That beareth witness." Even if he had died before the publication of the Gospel he still was bearing witness.

" That wrote." His work in writing down the Gospel was in the past, his witness in the present.

25. " I think " is our one clear glimpse of the unknown editor of the Gospel after the evangelist's death. He may well have been the secretary employed by St. John : and we may perhaps be inclined to suspect his hand in some of the comments in the Gospel itself. He would know very well that of the great amount of material at hand concerning the sayings and doings of Jesus no more than a selection had been made for the purpose of the Gospel, which is stated in **20**. 30–1 : " Many other Signs also therefore did Jesus before the disciples which have not been written in this book. But these have been written in order that ye may continue to believe [*present* tense] that Jesus is the Christ, the Son of God, and that believing ye may continue to have life in His Name."

Suggested Questions on Section D

1. What is the purpose of this Gospel as defined by its author ? What subsidiary purposes can be discerned ?

2. On what grounds is this Gospel attributed to a personal disciple of Christ ?

3. Summarise the difficulties in the way of accepting the traditional view.

4. How far, do you think, after studying this Gospel, that the traditional view needs modification ?

5. Estimate the value of St. John's Gospel.

6. Translate with brief comments :

(*a*) **18**. 1–6.
(*b*) **19**. 10–14.
(*c*) **20**. 4–10.
(*d*) **21**. 18–22.

7. Write notes on :

(*a*) " That they might not be defiled, but that they might eat the Passover."

(*b*) " Woman, behold thy son."

(*c*) " Touch Me not, for I have not yet ascended to the Father."

(*d*) " Whosesoever sins ye remit, they are remitted unto them."

(*e*) " We know that his witness is true."

8. Discuss the question whether the disciple who wrote the Gospel was John, son of Zebedee, or another.

9. Give an account of the more important evidence as to authorship given by writers of the second century.

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